

SERMONS
PREACHED
BEFORE HIS
MAIESTIE.

1. The Bridegromes Banquet.
2. The Triumph of Constancie.
3. The Banishment of Dogges.



By FRANCIS ROLLENSON, Bachelor of Divinitie.

Omnia pro veritate nihil pro tempore.



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SERMONS
PREACHED

AT THE

CHURCH OF ST. MARY

IN THE CITY OF DUBLIN

BY FRANCIS J. J. SULLIVAN, B.A.

OF THE UNIVERSITY OF DUBLIN

WITH AN INTRODUCTION BY THE REV. J. J. SULLIVAN



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TO THE RIGHT HON-
NOVRABLE, THOMAS, LORD ELLES-
MERE, LORD CHAVNCELOVR OF
ENGLAND.



*Ight Honourable, Preaching, and Printing
of Sermons, if both be done for the glory of
God, and the good of his Church, are like the
Two siluer Trumpets of the Tabernacle,
excellent instruments to call men to Christ,
but if in Printing and Preaching, Diuines
seeke their owne glory, and thirst after popular applause, then
they be but Trumpets of Rams-hornes, whose sound leuels not
the walles of Iericho, but Hierusalem with the ground: I dare
not auowe that these my labours, Preached and Printed, be
Trumpets of Siluer, for then should I paralele the proud
Pharalic in iustifying my selfe; neither will I acknowledge them
to be of horne, for so should I wilfully brand mine owne acti-
ons with shame, and carie Caines marke euer vpon me; let
the censure be referred to him, who is the searcher of the reines,
and whose all-seeing eye hath ouer-lookt the ayme and inten-
tion of my heart, vpon which this Nil vltra is grauen; Deo
& Ecclesiae; For God and his Church; This God by One
starre conducted the wise men from the East, when they came
to worship the starre of Iacob, and offer their Gold, Incense,
and Myrrhe to our King, Priest, and Prophet Christ: but he
hath directed me to your Lordships presence by Two starres
fixt by his gracious goodnesse in the firmament of your noble
heart, Vertue and Honour; there to make an oblation, not of
Myrrhe, Incense, and Gold, but of one slender talent, and
Two poore Mites, Three worthlesse Sermons, preached as*

The Epistle Dedicatorie.

once our Saviour did in a Ship royall, but written out for the presse, as Ionah praid in the Whales belly; I know that the Magi of our Church doe daily cast out of their abundance, Rich offerings into your Treasurie, to whose writings I may iustly apply that of the Poet, and call them

Ἀλκινόος κήπος καὶ ἀλκυονίδιο τράπεζον.

The Garden and Table of Alcinous, so well fraught and furnished they be with Knowledge, Iudgement, Wit, and Elegancie; but the poore Widow must do as she may, not as she would; They that cannot bring Gold and Pearles to the building of the Tabernacle, must present a Rams-skin and Goates-haire; All the Patriarches wore not Party-coloured Coates; and all the Seruants had not five Talents; They then that haue but one Talent in their Purse, and one Coate to their backe, must measure their actions by their ability, euen as God himselfe by ballance doth distribute his Graces; Yet many things in themselves of no moment, are highly priced, because of their dedication to the Temples (saith Plinie.) The two Tables being but of stone, were reuerently regarded, because in them the finger of God writ the Law; nay, the very Besomes and Ash-pannes of the Temple were much esteemed, because they were instruments in the Lords house; so I hope these my Endeouours shall purchase the better Respect in the opinion of the Readers, for that they were, and are dedicated to the deuout care of his Sacred Maiestie, the inuincible defender of the faith, and to the Iudicious eie of your honourable selfe, being a bountifull Nurning-father of our Church; which if it shall please you out of your True worth fauourably to Accept, Patronise and Protect, I will boldly promise to second them with a better Present. And thus as most bounden in duty, readie in service, and daily in Praier, vnto Almighty God, to be your Honours guide and fortresse both in this life and the life to come, I rest most humble at your Honors command,

FRANCIS ROLLENSON.



THE BRIDEGROMES BANQVET.

CANT. CANT. 5. CAP. 1. VER.

I am come into my garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine honie-combe with mine bonie, I dranke my wine with my milke: eate, O my friends, drinke, and make you merrie, O welbeloued.



*Salomon, the Author of this Text, was a King, a Philosopher, a Preacher, and a Prophet, and therefore he may fitly be compared to the Cherubim, which^a Ezechiel saw in his vision, for as they had the face of a Lyon, a Man, an Oxe, and an Eagle, euen so Salomon, first, he was a royall Lyon of the Tribe of Iudah, sitting vpon an^b Iuorie throne, supported by twelue artificiall Lyons, emblems of Royaltie and Courage, which two like^c *Vrim* and *Thummim* in *Aarons* breast-plate, ought to be engrauen in euery Princes heart. Secondly, hee had the face of a Man, witnesse his *Aphorismes* of morall Philosophie, the *Proverbs*,^d by which he instructs men of greene and vnrype yeares in vertue and godlinesse: Thirdly, he was an vn-
muzzled Oxe, labouring in Gods haruest, treading out the*

^a Ezech. 10. 14.

^b 1. Reg. 10.
18. 19.

^c Ex. 28. 30.

^d Hieron. in
Proverb.

^e Ecclef. 1. 1.

^f Orig. Pream.
in Cant.

Corne, and trampling the Chaffe vnder his feete, for being Ecclesiastes, in his Sermons, he doth vnmaske that *Babilonish strumpet, Vanitie*, railing the whole architecture of his speech vpon this foundation. ^e *Vanitie of Vanities, all is Vanitie*. Lastly, he had the *face and the wings of an Eagle*. For what Prophet euer mounted to so high a pitch, as this *sweet Singer of Israel*, in his *Song of Songs*, that volume of mysteries; called by Saint ^f *Origen*, *Epithalamion*, because it contains the wooing and the wedding of the *Sonne of God* and his *Spouse the Church*, whose *Loue* was from the beginning, but their *Marriage* in the fulnesse of time: Euery line in this song is the language of loue, and euery word rellisheth *heauenly passion*; but this *Verse* which I haue chosen for my Text, doth especially describe. First, the *Consummation* of their *Marriage*; secondly, the *Wedding feast*; thirdly, the *entertainment of the guests*: which three are the maine branches, growing out of this *stemme*.

[*I am come, &c.*] In these words is the *Consummation* of Christes marriage, by which is vnderstood the *Union* of the two *Natures*, *Diuine* and *Humane*, the *Contract* whereof was Gods Promise of Christes comming, and the *Consummation* his *Natiuitie*.

In an *Esposall* or *Contract*, & the *Consent* both of Parents and Parties is necessarily required: So heere: first God the Father is content, that his Sonne shall come into the world, and be made like vnto vs in all things, sinne only excepted; it was his owne decree: for all mankind in ^h *Adam* being corrupt, ⁱ *Quia primorum hominum peccatum in omnes homines transiuit & secum suam pœnam traxit*; because the sinne of the first *Man* was deriued by propagation vnto all men, and drew the punishment with it. God looked vpon the posteritie of *Adam* with two eies, the first being like a *Doves* eie washt with milke, the second like a *flame of fire*, *Mercy*, and *Iustice*, according to whose seuerall viewes he made two *Decrees*, the one of Election, the other of *Reprobation*; which two resemble the two streames that

^e Cod. lib. 5. tit. 4. leg. 7. Gordian.

Cod. lib. 5. tit. 4. leg. 12. Diocletian.

^h Rom. 5. 12.

ⁱ Con. Mogunt. cap. 5.

that issue from the throne of God, ^k the one being all fire, the other ^l Water of life. ^m Election is the decree of God, whereby on his owne free will, he hath ordained certaine men to saluation, without any fore-sight of their good workes, to the praise and glory of his grace.

ⁿ Reprobation is Gods decree, whereby according to the most free, and iust purpose of his will, he hath determined to reiect certaine men, unto eternall destruction, to the praise of his iustice. These decrees are built vpon two seuerall foundations, ^o Adams sinne is the ground of Reprobation: of Election ^p Christ Iesus is the foundation, called of his Father from all eternitie, to performe the office of a Mediatour, that in him all those which should be saued might be chosen; as then he was predestinate to be the Reconciliation betwixt God and mankind, so likewise there was preordained a Marriage, or vniting of the two Natures, Diuine and Humane.

Secondly, the Bridegrome he is willing, for he confesseth as much by the mouth of the Psalmist, saying: ^q In the volume of the booke it is written, that I should fulfill thy will, O my God, I am content to do it, thy law is within my heart. Euer since the making of this decree, God the Sonne and his spouse the Church, like a paire of Turtle Doves, haue loued and wooed each other, as appeareth by those sweet passions, with which this Song is full fraught, and yet from the time that he was first promised, till the fulnesse of time when he was conceiued, ^r He euer stood behinde the wall, looking through the windowes, and appearing through the grates: These windowes were the Sacraments, Circumcision, and the Paschal Lambe; these Grates the Tabernacle of Moses, and the Priesthood of Aaron, all of them principall Types and figures of the Messiah. ^s Thus for a long time the Church, under his shadow onely had delight, and his fruit was sweet vnto her mouth. But at length she growes loue-sicke, and cries, ^t Stay me with flagons, and comfort me with Apples: for I am sicke of Loue. ^u Let him kisse me with the kisses of his mouth,

^k Dan. 7. 10.
^l Reuel. 22. 1.
^m Ephes. 1. 4.
Rom. 9. 16.

ⁿ Rom. 9. 21.

^o Rom. 11. 32.
^p Heb. 5. 5.

^q Psal. 40.

^r Cant. 2. 9.

^s Cant. 2. 3.

^t Cant. 2. 5.

^u Cant. 1. 1.

month, for his love is better then wine. As if she should haue said, how long will he appeare vnto me onely in types and figures? when shall mine eies see the Salvation of God, which he hath prepared to be a light to the Gentiles, and the glory of the people Israel. * *Let my beloved come into his garden, and eate his pleasant fruite.*

Let the word be made flesh and dwell amongst vs. Our Sauour therefore whose heart from the beginning she had wounded with one of her eies, and a chaine of her necke. Because he would not suffer her to pine away, and languish with expectation, answeres her saying, *I am come into my garden my sister, my spouse.* As if he should haue said: the Contract of Marriage, which by my Fathers decree was from eternitie, is now consummate by my Natiuitie: In which Consummation three Circumstances may be considered.

First, the publishing of the Banes by the Angell Gabriel, thus speaking to the Virgin Mary: * *Hail thou that art freely beloved, the Lord is with thee, blessed art thou among women;* and hauing thus saluted her, he tells her, that she shall conceiue and beare in her wombe a Sonne, and call his name *Iesus*: But how shall this be, saith Mary, seeing I know no man? this she speakes, saith Theophylact, not doubting of the euent, but enquiring the manner: The Angell answeres her: * *The holy Ghost shall come vpon thee, and the vertue of the most high shall overshadow thee.* Vide hic (saith Cyprian) *cooperantem simplicem trinitatem, Quae est virtus altissimi? nisi Christus, virtus & sapientia paria, &c.* See here the whole Trinitie are at worke together; what is this vertue? but Christ the vertue and wisdom of his Father; of whom is this Vertue? but of the most high: Although then the Sonne alone was conceiued and incarnate, yet both the Father and the Holy Ghost were present to sanctifie his conception, which is the second circumstance and the manner of the Marriage. He was not conceiued of the seed of Ioseph and Mary, as Eblon dreamed, but by the holy

* Cant. 4. 16.

† Cant. 4. 9.

* Luc. 1. 28.

* Luc. 1. 35.

The Bridegromes Banquet.

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holy Spirit, of the seede of *Mary* alone, as may appeare by these testimonies. ^b *The seede of the woman shall bruisse the Serpents head. Feare not Ioseph^c to take *Mary* for thy wife, for that which is conceived in her, is of the holy Ghost.* A strange conception: here is *Aarons* rod cut from the stem blossoming, and a *Virgin* without a man conceiuing. *Christ* was conceived by the holy Ghost, there is an argument of his *Divinitie*, and borne of a *virgin*, there is a proofof his *humamitie*; so he is neither *God* only, hauing an aerie body, as *Apelles* the hereticke thought, nor meere man as the ^d *Arrians* surmised, but *God* and *Man* united, one *Christ*, conceived by the holy Ghost, and borne of the *Virgin Mary*, which *natiuitie* of *Christ* is the third circumstance, and the very forme of the *Marriage*, betwixt him and his Sponse the *Church*.

Our Saviour out of the *Virgins* wombe came like a *Bridegrome* out of his chamber full of glory, and yet in all humilitie; ^c *For being in the forme of God, and thinking it no roberie to be equall with God, he made himselfe of no reputation, tooke on him the forme of a servant, and was made like vnto men, and was found in shape as a man.* This his lowlinesse appeareth further in the very choise of his *Mother*, who was a poore *Virgin*, betrothed vnto a *Carpenter*. He was conceived when she was a *Virgin* betrothed, but hee was borne when she was a *Virgin* married, because hee would honour both *Single life*, and the marriage bed. A *Virgin* she was to fulfill the Prophecie of *Isaiab*, saying: ^f *A virgin shall conceive and beare a Sonne. Ante partum, in partu, post partum Virgo*, saith *S. Ierome*: *Befire, at the very instant and after her deliuerie a Virgin*, not past foureteene yeares of age (as *Augustine* and *Chrysostome* writ) *Flos ipse*, in the flower of her youth she bore him, who is the *Rose of the field*, and the *Lilly of the vallies*. A *Virgin*, but yet very poore: *God* euer looks on the inside, but the world on the out-side of a man. Let one be as foolish as *Nabal*, and haue eares as long as *Midas*, yet if he haue mount *Carmel* for his *Lordship*,

^b Gen. 3. 15.

^c Mat. 1. 20.

^d Epipha. lib. 2. tom. 2. heres. 69.

^e Philip. 2. 6. 7.

^f Isai. 7. 14.

^g Cant. 2. 1.

and as it is in the Prouerbe μέχρι τῶν ἀμφοτέρων, swim vp to the eares in riuers of gold, the world will honor him, and bowe the knee vnto him, as the idolatrous Iewes did to the golden Calfe of *Horeb*; but Gods eie searcheth the hart and the reins; he regardeth the poore and the needie, for euer they be most religious, most vertuous: he chose *Dauid* from the sheepe-folde, following the Ewes great with young to raigne ouer *Israel*; and hee makes choise of one of the daughters of *Dauid*, to be the Mother of his Sonne, though she was so poore, that the place of her *Deliuerie* was a Stable, and her first begotten sonnes Cradle a Cratch. Why should any man be proud of his wealth then, seeing both the whom all generations call blessed, and hee that is Lord of heauen and earth, were both very poore? why should any man like *Ephraim*, be fed with winde, and puffed vp with his *discent*, his alliance, his worme-eaten *antiquitie*, seeing *Christ* was the Sonne of a poore *Virgin*, betrothed and married to a *Carpenter*; and yet both hee and shee were of the royall line of *Dauid*? ^a To whom the Lord had sworn in truth, and he did not shrinke from it, saying, of the fruite of thy body will I set upon thy throane. Thus was the marriage consummate betwixt *Christ* and his Church in the *Virgins wombe*: this wombe was the milkie way, by which he came into his garden, Oh blessed was that wombe of her that bore him, and those paps that gaue him sucke!

^a Psal. 132.

The second generall branch, is the *Marriage feast of Christ*, in which, first let vs see the *Banquetting place*: secondly suruay his *Banquet*.

Christ makes his *Banquet* in a *Garden*, but which of his *Gardens* is it? for *Christ* hath three. The first is *Hortus potentia*, the second *Hortus gratia*, the third *Hortus gloria*. His first *Garden* is the kingdome of *Power*, and this is verie large and spacious, stretching it selfe from the highest heauens, to the nethermost parts of the earth: for his power is infinite; πάντα ὅσα θέλει δυνάται, saith *Damascen*, He can doe all things that he will. His second *Garden*, is the king-

dome of *Grace* in this world, whereby hee reigneth in the faithfull by the holy Ghost, of this *Daniel* speaketh, saying; ⁱ *As I beheld in visions by night, behold one like the Sonne of man came in the cloudes of heauen, and approached vnto the ancient of dayes, and they brought him before him, and he gaue him dominion, and honour, and a kingdome, that all people, nations, and languages should serue him: his dominion is an everlasting dominion, which shall neuer be taken away, and his Kingdome shall neuer be destroyed.* His third garden is the kingdome of *Glory*, which is alreadie in part begun, because he is ascended into heauen, and sitteth at the right hand of his Father, but shall be complete at the generall resurrection, when the *Elect* being gathered together, shall raigne continually with *Christ*. Neither the first nor this last Garden, is the place where the Banquet is kept, but onely the second: in this the Bridegrome gathers his Mirrbe with his spice, in this he eats his hony-combe with this hony, in this he drinks his wine and milke.

The kingdome of *Grace* is here called a *Garden*, and this *Garden* is either shut up or not shut up. The *Garden* not shut up is the *Church* visible, in which growes as well the fruitlesse Cedar, as the fat *Olive*; the bitter *Colloquintida*, as the sweet figge-tree; the prickie Bramble as the cheerefull *Vine*, for the *Church* visible, is like vnto ^k *Noahs* Arke, in which were stabled, beafts, both polluted and impolluted, it is like ^l *Iosephs* Coate, made of diuers colours; for in it are men of diuers dispositions; a *Simon Peter*, and a *Simon Magus*; a *Iudas* the brother of *Iames*, and a *Iudas Iscariot*; a *Priscilla* and a *Saphira*; good and euill; *Elect* and *Reprobates*: here onely is the difference, the *Wicked* are weeds, and grow without priuiledge, they liue in the outward assembly of *Christians*, yet are they not the true members of *Christes* body. ^m *They went out of vs, but they were not of vs, saith Iohn.* ⁿ *Ad ecclesiam Dei non pertinent illi, qui in eius unitate corporaliter mixti, per pessimam vitam seperantur: They belong not to the Church, which being corporally mixed*

ⁱ Dan. 7. 13. 14.

^k Gen. 7. 8.

^l Gen. 37. 3.

^m 1. Ioh. 2. 19.

ⁿ Dec. P. 2. caus. 24. q. 3. cap. 8.

* Cant. 6. 1.

P Cant. 4. 14.

q Cant. 4. 16.

r Apo. 22. 15.

s Psal. 104.

t 1. Cor. 2. 14.

u Psal. 10. 17.

in the societie thereof, are seperated by an euill life. In this Garden be diuers beds of Spices; so saies the Sponse, ° *My welbeloued is gone downe into his Garden, to the beds of spices, to feede in the Gardens, and to gather Lillies*: These Beds of spices be particular Churches; as for instance ours in England, it is a *Bed of Spices, a Societie of the Elect*: for here we haue, *P Spikenard, Saffron, Calamus, and Cinamon, with all the trees of Incense, Mirrhe and Aloes, with all the chiefe spices*. We haue true Preachers, whose tongues neuer cleaue to the rooffe of their mouth. *Siluer trumpets*, and golden bells, that ring out peales of Gods praises in *Sion*, and sound out his wonders in *Ierusalem*. We haue zealous professors, in colour like white Lillies for their pure faith, and as sweet as *Incense* for their charity, which that they may still more and more encrease; *q Arise O North, and come O South, and blow on our bed, that the spices thereof may flowe out*: But alas, how can they? for the *Enemie* hath sowne three *poisonous weeds* in our *Bed*, *Atheisme, Papisme, and Simonisme*, which like Tares choke the wheate, and hinder the growth of our better plants. The first and the worst is *Atheisme*; for are there not amongst vs whole kennels of *r Dogs*, whose foreheads are brasse and iron; impudent, audacious, blasphemous, and conscience-cauterized *fooles*, which in their hearts say there is no God? holding *t* the Gospel of *his* kingdome to be meere foolishnesse; and Scriptures fables, coyned and stamped for currant, onely to awe the world; were there not such monsters, why is the profession of Religion growne policie? and *Christians* in name become *Asachemillians* in practise; as mutable as *Proteus*, as changeable as the *Camelion*, temporizing their *Consciences*, to day a *Papist*, to morrow a *Protestant*, the next day any thing for aduantage, a *Turke*, a *Jew*, an *Infidell*. *u Tush*, if there be a God, he hath forgotten, he hides away his face and will neuer see. Thus spake their Tutor *Auerrhoet*, denying Gods presence and prouidence here vpon earth; Against the *Iewes* the *Queene of Saba*, and against these *Atheists* the verie *Gentiles*

Gentiles shall rise in iudgement: for they hauing nothing to direct them but the glimmering light of Nature, would acknowledge both a God, and his diuine prouidence. * *Aristotle* commends *Anaxagoras*, because he taught that there was an *immixt and most simple vnderstanding, which knew all things*; & this is God. The *Platonists* cal'd him *ΕΦΕΠΤΗΣ*, because he is the *Beholder* of all things whatsoeuer, & *Orpheus* confessed that there was *εἰς αὐτογενής*, *One begotten of himselfe, by whom all things were made, and this is God*: and yet we haue fooles amongst vs. which in their hearts say there is no God. The second weed is *Papisme*, a weed that ouerspreads our *Bed*, for euil weeds euer grow apace: it is like *Lotos* which *Homer* speaks of, he that tastes it is bewitched with the sweetness thereof, like the companions of *Ulysses*: for doth not *Papistris* dispense with all licentiousnesse? and hath not the whore of *Babylon* a golden Cup in her hand, with which she makes drunken the inhabitants of the earth? and yet this weed must grow still; who plucks it vp? it is cropt sometimes I confesse, and the leaues are cut off, but as long as the root is quick, both leaues and branches will encrease and multiply like the *Heads of Hydra*. Vpon this weed breeds, the *Grafhopper*, the *Carker-worme*, the *Caterpillar*, and the *Palmer-worme*, which make our *Vines* wast and pill the barke off our *figge-trees*; I meane those ^z *Locusts* (spoken of by *Iohn* the *Diuine*) coming out of the smoake of the bottomlesse pit, whose forme is like vnto horses prepared for battell; and on their heads as it were crownes of gold, their faces like vnto the faces of men, their haire like the haire of women, & their teeth like *Lyons*. In a word, the whole *Swarme* of *Iesuites* and *Seminaries*, *Romish Alastores*, *Euill spirits*, which must not be driuen away with *Dauids Harpe*, but *Elijahs sword*: These make profession of Religion, yet are their actions died in blood; they vow voluntarie povertie, yet ayme at crownes, and are euer meddling in matters of State; they seeme humane, and as tender-hearded as women, (Oh, there is their *agiuocation*) but their Teeth are *Lion-like*; their *disseignes* violent; their *stratagems*

* *Arist. 1. de ani.*

γ *Reuel. 17. 4.*

z *Reuel. 9. 7. 8.*

^a Aq. 18. 18.

^b Strab. Geog.
lib. 15.

^c Exod. 28. 34.

^d Mal. 2. 7.

^e Pli. lib. 35. 8.

cruell. These *Lebanistes* liue amongst vs, and are prickes in our sides; they haue euer yet beene *forgers of Treason*, and euen now no doubt they are hammering some mischief; and yet must they still gall vs; I, what remedie can be found? Plucke downe the Cages of these vnclane birdes, and giue the law liberty to punish their harbourers without any respect of persons; then see if these *Locusts* doe not quickly vanish away like smoake, and flie to their smokie dungeon. The third weede is *Simonisme*, the roote whereof was first set by *Simon Magus*, who offered *Peter* mony for the gift of the holy Ghost: and at this day it is watered by *Bels* Priests, and *Baals* Prophets, such as make their *profession* a meere *Mechanicke Trade*, or *Occupation*; and their *Ministerie* a *Ladder onely*, to climbe to preferments. *Mercenaries* no true *Pastors*; *Creepers* in through the window, no true *Preachers*: you shall know them by their workes, for they seeke their owne, and not *Christes*; they feede vpon the fat of the flocke, and cloath themselves with the wooll, but suffer the sheepe to starue for want of foode: They be like vnto the ^b *Assoni*, of whom *Strabo* writes, which people haue no mouthes, but onely a certaine hole in steede thereof, whereby they receaue the sweet sent of flowers, which is their sustenance: So these *Simonistes* haue no mouthes to shew forth the praise of God, but onely a tongue-lesse hole, by which they sucke vp the sweetnesse of Church-liuings, purchased by briberie at Steeple-faire. Well, it was not so from the beginning; for *Aarons* ^c robe round about the skirtes was hung with golden bells and *Pomgranates*, the first betokening *Doctrinne*, the second *Hospitalitie*, to signifie, that the *Priests* lips should preferue *Knowledge*, and his mouth should be a *siluer bell*, to call the people to Gods tabernacle: likewise his dore must be euer open to the harbourlesse, and his bread continually cast vpon the waters. *Sed motos praestat componere fluctus*. I must speake as ^e *Timantes* painted *Polyphemus*, onely shewing you the thumb of these Monsters, thereby

thereby you may proportionate their whole bodies: and as ^f S. Augustine said of the Tares, *Totus mundus in malo ligno positus est propter Zizania quæ sunt per totum mundum*: So may I say of these three weedes, *Atheisme, Papisme, and Simonisme*, by them our bed of *Spices* is almost spoiled.

Secondly, the *Garden shut up*, is the Church *Inuisible*, of this *Salomon* thus speaketh, ^g *My sister, my spouse is as a Garden enclosed, as a Spring shut up, and a Fountaine sealed up*. Which *inuisible Church*, is the *Catholicke Societie* of the faithfull, elected and chosen to eternall life, and it is said to be *inuisible*, because it is onely of the *Elect*, who are not *Visible* to men, but onely to God: ^h *for he alone knoweth who are his*. The *Papists* utterly distaste this distinction of *visible* and *inuisible*, and yet they themselves confirme it, saying: ⁱ *Ecclesia quatenus constat membris talibus, quæ secundum charitatem viuunt, Sanctorum est tantum, & eternus spiritualis & inuisibilis*. The Church as it consisteth of such members which liue after the rule of *Charitie*, is onely of the *Saints*, and is so farre forth *spirituall* and *inuisible*: To this also their owne decrees giue consent: ^k *Societas corporis & membrorum Christi est Ecclesia, in predestinatis*. The societie of the body and the members of *Christ*, is the Church, consisting of the *predestinate*. This *Garden* then is like the garden of *Eden*, which was kept by a *Cherub*, shaking a fierie sword; This *Cherub* is *Christ*, who suffereth no vn-cleane thing to enter into it, neither whatfocuer worketh abomination or lies, but they which are written in the book of life. In the olde *Paradise* grew two principall trees, ^m the tree of *Life*, and ⁿ the tree of *Knowledge*, the like are in this garden: For ^o *who soeuer beleeueth in Christ, shall not perish, but haue eternall life*; here is the tree of *Life*, ^p *And this is life eternall, that they know thee to be the onely very God, and whom thou hast sent Iesus Christ*; Here is the tree of *Knowledge*. And as *Eden* was watered with ^q foure *Ri- uers*, *Pisbon, Gihon, Hiddekel, and Perath*, so hath this en- closed

^f Aug. Ep. 48.

^g Cant. 4. 12.

^h 2. Tim. 2. 19.

ⁱ Inter relig. Cas. cap. 9.

^k Dec. P. 3. dist. 2. cap. 9.

^l Gen. 3. 24.

^m Gen. 3. 22.

ⁿ Gen. 2. 17.

^o Ioh. 3. 15.

^p Ioh. 17. 3.

^q Gen. 2.

† Rom. 8. 29.
30.

closed Garden, the Church inuisible, foure waters of comfort, namely: *Election, Vocation, Iustification, and glorification*: *for whom God hath predestinate to be made like the Image of his Sonne, them also he calls, whom he calls, he iustifies, and whom he iustifies, them will he also glorifie.* Of these Waters, whosoever drinks, shall neuer thirst againe; for they shall be in him a Well, springing vp into euerlasting life. This Garden is the place whither Christ comes to prepare his Banquet; and a Banquet he prouides very delicious, for it is *Mirrhe and Spice, the hony-combe and the hony, Wine and Milke.*

§ Zach. 11. 7.

† Numb. 117.
Deut. 18. 16.

¶ Amb. in 11. ad
Rom.

× Amb. in 3. ad
Rom.

γ 2. Reg. 4. 40.

z 2. Cor. 3. 6.

I gathered my Mirrhe with my Spice, &c.] These words may beare a double sence: First, *Mirrhe* is a gumme very bitter, but *Spice* is sweet; by *Mirrhe* therefore may be vnderstood the Law, by *Spice* the Gospel: for the Law is bitter, it shewes vs our finnes, the Gospel is sweet, for it applies a remedie: the Law is a Rod of iron, called by *Zacharie, Blandes*; the Gospel is like *Sarons Rod*, bearing fresh Almonds, named by the same Prophet *Beautie*: the Law is a *flaming fire*, that consumes; the Gospel, the *Cooling water* of the Rocke which comforts: the Law is the *sanour of death*; the Gospel of life: "*Nam data est Lex* (saith *Ambrose*) *ut humanum genus terrore manifestata legis frangeretur.* The Law was giuen that mankinde might be terrified with the manifestation thereof: But of the contrary part, *Euangelium gaudium operatur*: the Gospel worketh Ioy. Our Saniour therefore making his marriage feast, gathers *Mirrhe* and *Spice*, the one Bitter, the other Sweet, and mixeth them together: for if hee had giuen his Guests *Mirrhe* onely to eate, they would haue cried out like the children of the Prophets, *γ Mors in olla, Death is in the Pot*: because the *z Law is a killing letter, and causeth death*: and if he had set before them *Spice* alone, then might they haue thought, that the Law was wholly abrogate: no, he came not to destroy, but to fulfill the Law; therefore he gathers *Mirrhe* and *Spice* together, qualifying the bitterness of the Law, with the sweetness of the Gospel.

Second.

Secondly, by *Mirrhe* and *Spice*, I rather thinke that the Spirit of God means the preaching of the Gospel. ^a Which is the savour of life vnto life, and of death vnto death, and therefore it is both *Bitter* and *Sweet*; first, it is sweet, for it is the ^b preaching of repentance, and forgiuenesse of sinnes in the name of *Christ*, and therefore it is called Εὐαγγέλιον in Greeke, which word amongst prophane writers, signifies ioyfull newes; So *Aristophanes* vseth it, saying, ^c εὐαγγέλια καὶ γω φράσσα ἑαυτοῖς, I haue tolde them good tidings; and can any thing be sweeter to the soule of man, then the Gladsome Report of eternall life reuealed in the Gospel? Secondly, it is *Bitter*, but yet this *Bitternesse* is not properly in the Gospel, but is caused by the wilfull contempt and disobedience of the hearers, by whose peruerse nature the sweetnesse thereof is turned to bitternesse; to the faithfull beleeuers the Gospel bringeth comfort and peace, if it doe not so to others, the fault is in themselves. Again, the Gospel is both *Sweet* and *Bitter*, *Sweet* in it selfe, but very *Bitter* in the Profession: this wee may gather by the ^d little booke that Iohn ate, giuen him by the Angel, which, in his mouth was sweet as honie, but in his belly as bitter as Wormewood; This Booke is the Gospel, which in the mouth of a good Minister, is wondrous sweet and comfortable, but in his belly extreame bitter; because the true Preachers of the word, ^e and all that liue godly in *Christ Iesui*, doe euer suffer persecution; they in this world haue the same entertainment that their Maister *Christ* had amongst the Iewes, Gall, Vinegar, and a Whip: but of the contrarie part, in the Carnal-Gospellers mouth this Booke is euer bitter, but yet sweet in his belly; for it is death to him to preach the word in season, and out of season: Oh no, he hates a Pulpit as much as the ^f Priests of *Dagon* doe the Threshold vpon which their God broke his necke: to him it is paine to speake, for like *Demosthenes* when he was bribed to hold his peace. ἀργυράχλω πάχα, he is troubled with a *Siluer-angina*, which stops his mouth, and

C

makes

^a 2. Cor. 2. 16.

^b Luc. 24. 46.

^c *Aristoph.* in equis.

^d Reuel. 10. 10.

^e 1. Tim. 3. 12.

^f 1. Sam. 5. 5.

makes him dumbe; but in his belly it is *sweet*: for the *profession* of the *Gospel*, enriches, promotes, and preferres him, and thereby he growes as fat as a *Bull of Basan*; but marke his end, as *Iudas* said vnto the high *Priests* seruants concerning *Christ*, *Whom I kisse, take him, that is he*: So saies the world to the *Dinel*: *Whom I kisse, lay hands on him, he is thine owne*.

Secondly, saith *Christ*, *I ate my hony-combe with my honie.*] Hereby is vnderstood that *Peace* which our Sauour hath made betwixt his Father and vs. The sinne of *Adam* and *Eue* in *Paradise*, made the breach betwixt God and mankinde: the death of *Christ* made the attonement and reconciliation, so saith the *Apostle*, *When we were enemies, we were reconciled to God by the death of his Sonne*. As then *Sampson* in his Riddle said vnto his Companions, *Out of the eater came meate, and out of the strong one came sweetnesse*: Which was meant of a dead *Lyon*, in whose belly *Bees* had hived and made honie; so I may say of *Christ*: for he was a *Lyon* of the Tribe of *Iudah*, and from him being crucified for our sinnes, and slaine for our redemption, we receiue our *hony* and our *hony-combe*, that is to say, *Peace* with God the Father. *Christ* therefore is called the *Prince of Peace*, at whose birth a *Quire of Angels* sung this Dittie, *Glory be to God in the high heauens, and peace in earth, and towards men good will*. Be the Sea neuer so rough and turbulent, yet when the *Halcion* hatcheth, it is euer calme: whereupon ariseth this Prouerbe, *Halcedonia sunt circa forum, All is well, all things are quiet*: So when the *Virgin Mary* brought forth the *Sauour* of the world; the forehead of God all rugged with anger, for the sinne of *Adam*, grew smooth and amiable: *For it pleased the Father, that in him should all fulnesse dwell, and by him to reconcile all things to himselfe, and sit at peace through the blood of his crosse, both the things in earth, and the things in heauen*.

But here it is said, *I ate my hony-combe with my hony*; *hony* is sweet and good, I confesse, and the *Spirit* of God vscth

^e Rom 5.10.

^h Iudg. 14.14.

ⁱ Reu. 5.5.

^k Esay. 9.6.

^l Luc. 2.14.

^m Coloſ. 1.20.

vlcth *It and Oyle*, for the two emblems of *Peace* and *Plentie*, as we may read in the song of *Moses*, saying, ⁿ *He carried him up to the high places of the earth, that he might eat the fruites of the fields, and he caused him to sucke honie out of the stone, and Oile out of the hard rocke*: But for the *hony-combe*, why should *Christ* cate it? ^o *Wolues* are very hungrie, that will not leaue the bones till the morrowe: And so is *Christ*, though he be not a *Wolfe*, yet he is a *Lambe* that is both hungrie and thirstie, till hee haue taken away the sinnes of the world: and therefore he *Eates his honie-combe with his honie*: so greedie is he to cancell the hand-writing which was against vs, so desirous of our peace and reconciliation. *S. Bernard* writing vpon this word *P Sitio, I thirst*, which our *Sauour* spoke hanging vpon the Crosse, makes this Dialogue betwixt *Christ* and *himselfe*. *Sitio*, saith *Christ*, *Quid sitis Domine?* saith *Bernard*: *Christ* answeres, *Sitio salutem vestram, vestram fidem, vestrum gaudium*. To this *Sitio*, I will adde *Esurio*, and then will the Dialogue be complete. *I hunger, I thirst*, saith *Christ*, *Lord why art thou hungrie, why art thou thirstie?* say we: he replies, *I hunger and thirst for your salvation, for your faith, for your ioy, for your peace and attonement with God*; and this peace hath hee made, this league hath he ratified.

Thirdly, saith *Christ*, *I haue drunke my wine with my Milke, &c.*

There be three kindes of wine: the first is called, *Vinum vanum* & detestabile, a vaine and detestable kinde of wine, so called in regard of the effects that flowe from the superfluous drinking of it: for too much ^q *takes away the heart of man*, saith *Hoseah*; and is the very bellowes and incentive of *Lust* and wantonnesse; too much of it makes vials of vengeance be powred vpon our heads: so saith *Isaiah*, ^r *Woe be to the crowne of pride, to the drunkards of Ephraim, for his glorious beauty shall be a fading flower*. And for this cause, as ^s *Plinie* reports, the *Ladies of Rome* were forbidden *Wine* by the lawes, *Ne in aliquod dedecus prolaberentur*,

ⁿ Deut. 32. 13.

^o Zeph. 3. 3.

^p Ioh. 19. 28.

^q Hose. 4. 11.

^r Isai. 28. 1.

^s Plin. lib. 14. cap. 13.

^t Deut. 32. 32.
33.

^u Eſa. 55. 1.

^x Iſa. 3. 18.

^y Bell. de grat.
lib. 1. cap. 3.

^z 2. Cor. 5. 21.

^a Aug. de verb.
Apoſt. Serm. 15.

for feare of diſhonouring themſelues. The ſecond is, *Vinum durum & execrabile*, a harſh execrable wine. Of this *Moses* ſpeaketh, ſaying, ^t *Their Wine is of the Vine of Sodom, and of the Vines of Gomorrah, their Grapes are Grapes of gall, their cluſters be bitter: Their Wine is the poiſon of Dragons, and the cruell gall of Aſpes.* This is the pure Wine of the wrath of God, which *Reprobates* drinke in hell. I keepe the good Wine vntill now, and it is *dulce & delectabile*, ſweet and delightſome, a Wine that beares the heart of man, a wine that turneth euery thought into ioy: and this is it that *Chriſt* mixeth with milke, and drinks a health to his welbeloned; by which is vnderſtood *Grace* and *Mercie*, as it is in the Prophecie of *Iſaiah*, ſaying, ^v *Hoe, euery one that thirſteth, come ye to the waters, and ye that haue no ſiluer, come, buy, and eate, come, I ſay, buy wine and milke without ſiluer, and without money:* So likewiſe in *Iſaiah*, ^x *In that day the mountaines ſhall drop downe new Wine, and the hills ſhall flowe with milke:* this wine is *Grace*, this milke is *Mercie*, which *Chriſt* offereth vnto all that will come vnto him.

I drunke my Wine with my milke.] This mixture is remarkable, *Wine and Milke Blent*: ſhew that the worke of our *Redemption*, the *Grace* and *Mercie* of God in *Chriſt Ieſus*, meete together and kiſſe each other, whereby we may gather, that *Grace*, whereby we are iuſtified, and made acceptable before God, is no quality inherent or dwelling in our ſelues, as the *Ieſuite* auoucheth, but proceedeth from the *Mercie* of God, imputing vnto vs the rightcouſneſſe of his Sonne: So ſaith *S. Paul*, ^z *He hath made him to be ſinne for vs, that knew no ſinne, that wee ſhould be made the rightcouſneſſe of God in him:* So likewiſe *Auguſtine*, ^a *Iuſtitia ſit, ſed ex gratia ſit, a Deo tibi ſit, non tua ſit: Sacerdotes tui inquit induantur iuſtitia: veſtis accipitur, non cum capillis naſcitur, &c.* Let there be rightcouſneſſe, but let it be of grace, let it be of God, let it not be thine owne; Let thy Priests, ſaith the *Psalmiſt*, be clothed with rightcouſneſſe; cloathing is receiued outwardly, it groweth not in vs as our haire,

haire, nor as the sheepe are cloathed of their owne: So then Iustifying grace is no more ours, nor inherent in vs, then the vesture or garment, with which we are cloathed, which is not in vs, but onely adhereth, and is applied to vs. And is not this an excellent Banquet; Where *Murre* and *Spice* is the *Preaching of the Gospel*, the *hony-combe*, and the *bonie spiritnall peace*, and the wine and milke *Grace and Mercie*?

The third and last generall part, is the Entertainment of the guests, in these words, *Eate O my friends, drinke and make you merrie, O welbeloued*. In which, I will obserue two things: first, *Who be the guests, that Christ inuites?* Secondly, *what is their entertainment*.

The Guests are our Sauours welbeloued friends, a selected number, not the whole frie of the world, for, as ^b he died onely for his sheepe, so was he borne onely for the Elect, his welbeloued friends. This Doctrine is gaine-said by *Pelagius*, who as *S. Augustine* affirmeth, taught that the Grace of God, was not onely in respect of the outward meanes offered vnto all, but euen in his eternall Decree and purpose ordained for all, if they would receiue it; his reasons be, because *S. Paul* saith, ^c *That God will that all men shall be saued*, and *S. Peter*. ^d *The Lord would haue no man to perish, but would haue all men come to repentance*. Likewise, ^e *Christ gane himselfe a ranfome for all*: ^f *Christ died for all*; as then all the World laies claime to his Crosse, so in like manner to his Cratch; as he suffered death for all: so was he borne for all, and therefore the Guests that Christ calls to his Banquet, that is, to the Participation of his spiritnall Graces, is no particular number, but the whole world. In answering these arguments, we must first consider the Will of God, and secondly, the Death of Christ. Gods will is two-fold, *Ar- cana & reuelata*, his Secret will and his Reuealed will. Now then those places of Scripture which *Pelagius* alledgeth, are to be vnderstood of Gods Reuealed will, for by It hee would haue all men to be saued, because he reioyceth not

^b Ioh. 10. 15.

^c 1. Tim. 2. 4.

^d 2. Pet. 3. 9.

^e 1. Tim. 2. 5.

^f 2. Cor. 5. 15.

f Mat. 20. 16.

g Pro. 1. 26.

h Ioh. 10. 15.

i Ephe. 5. 25.

k Mag. sent. li. 3.
dist. 20.l Aug. tom. 7.
ad artic. fals.
imposit.m Amb. lib. 3.
de fide sap. 4.

at the destruction of his creature: but if we consider his *Secret Will*; then must we needs confesse, that *Many are called, but few are chosen*: then must we needs acknowledge, *That he reioyce that the destruction of the wicked*: then must we of necessitie conclude, that from eternitie his will is, that some shall not be *saued*, because he respecteth a further end; namely, the setting forth of his owne glory, which consisteth as well in *Iustice* as in *Mercie*. Secondly, touching the death of *Christ*, that he dyed for all men, is most certaine, the *Apostle* affirmes it; yet because else-where the Spirit of God saith, *That he dyed for his sheepe, and for the Church*: least the *Word* should seeme to thwart it selfe, we must not take the letter, but follow the *Scence*, which is this. The death of our *Sauour* in respect of it's sufficiencie, hath satisfied for all men; but is *efficacious* onely to those which were fore-ordained to life eternall in *Christ Iesus*: so saith *Augustine*: *Quoad magnitudinem & potentiam precij. Sanguis Christi est redemptio totius mundi, quoniam tamen non omnes captiuitate eruti sunt, redēptionis proprietate haud dubie penes illos est, qui mēbra sunt Christi: In respect of the greatnes of the price, the blood of Christ is the redemption of the whole world, but because all are not redeemed frō captiuitie, the proper effect of redemption is onely wrought in the members of Christ.* So likewise for his *Birth*, I say with *Ambrose*, *Ille quidem misericordia sua omnibus natus est, sed perfidia haereticorum fecit, ut non omnibus nasceretur qui omnibus natus est. Hec in mercie was borne for all, but the unfaithfulnesse of heretickes is the cause that he which is borne to all, is not borne for all.* Therefore the *Elect* onely are the selected *Guests*, whom *Christ* inuites to his banquet, saying, *Eate O my friends, drinke, and make you merry, O Welbeloued.*

Secondly, *What is their entertainment?* Marueilous kind and loning; as may appeare by the *Bridegromes* words, *Eate, drinke, and be merrie.*

But me thinkes this is a strangespeech: why doth hee that saith *Woe be to them that be full*, here bid vs eate and drinke

n Luc. 6. 25.

drinke? Why doth he that saith, *Wo be to them that laugh*, here bid vs be merry? What are *God* and *Mammon* confederate? is there friendship betwixt *Christ* and *Belial*? no, far be it from vs so to imagine, for these words are the language of the Spirit, howsoever the *flesh* may mis-expound them: They be like *Musicke*, which according to the hearers disposition, doth euer alter it's operation; for play vpon an instrument before a *Tyger*, and he will grow more furious, and rent his owne flesh from his bones for anger: but let the *Dolphin* or the *Hart* heare any melodie, it so rauisheth and delights them, that thereby they may be trained to their death: euen so let one of those, whom *Lucillus* calleth *Venties*, Bellie-gods, or him that *Athenarus* termes ἀσκοὶ καὶ θύλακος, a *Wine-bottle* and a *Meale-barrell*, read these words and he will forth-with grow more luxurious, for his apprehension will reach no further then the flesh-pots of *Egypt*. Let any of our *Hermophrodites*, effeminate and wanton chamberers heare them, and they will presently begin to be as mad-merrie as the ° *Tabareni*, of whom *Pomponius Mela* writes, which doe nothing all day long but make merrie, pipe and daunce: but of the contrary part, the *Regenerate* whose eares are circumcised; they heare *Christ's* voice, and they know his heart. They heare him say, *Eate O my friends*, and they know that he meanes *Myrrhe* and *Spice*, the *Gospel*; the food of the hungry soule, which euery one that hopes to be saued must be willing to eate. They heare him say, *Drinke O my friends*, and they know it is *Wine* and *Milke*, *Grace* and *Mercie*; which whosoever refuseth being offred him, will *Christ* at the last day reiect with an *Ito maledicte*, depart thou cursed. They heare him say, *Be merrie O my welbeloued*, and they know it is because the *Hony-combe* with the *honie* is eaten by *Christ*, that is to say, hee hath made our peace with *God the Father*. *Eate O my friends*, saith *Christ*; hee inuites all to his Table, the word is preached to all, but all will not heare it, all will not come to his *Feast*? for they haue

° Pom. Mel.
lib. 1.

haue either married a Wife, or hyred a Farme, or bought a yoke of Oxen, and therefore they must be excused. These are the children of *Martha*, they are euer combred about worldly affaires, and wholly drawne from God, by the *Dinels* three golden hookes; *Honour, Pleasure, and Wealth.*

Others being bidden, in plaine wordes refuse to come; for they had rather, like the barbarous *Troglodites*, feed on Toades and Serpents, then *Adirbe* and *Spice*: their stomacks are onely for traditions of men; their palats distaste the Word of life: such be our *English Recusants*, to whom if I were *Iacob Isachars* blessing should be theirs; which was this: *Isachar is a strong Ass feeding betwixt the burthens*; why may not I tearme them so, seeing that *Gregorie* commenting vpon these words in *Iob*: *the Oxen were plowing, and the Asses feeding in their places* by them; by *Oxen* vnderstand the *Clergie*, and by *Asses* the *Laytie*, which must feed by the *Oxen*, and belecue as the *Church* beleuees; being contented with an *implicite* faith; for *Ignorance* is the mother of *Denotion*, and so doe our *Recusants*, whose backes are euen broken with the burthens of *Antichrist* and his *disciples*. Some againe will come and sit downe at the Table of *Christ* and eate, but they neuer digest the *Adirbe* and *Spice*: such are they, which either in heart being *Romish*, will come to the Church to saue their *Land*, or else being *Atheists*, and of no Religion, come for feare of being suspected to be *Papists*, you shall know them by their attention; for like as Adders refusing the voyce of the Charmer, doe euer stoppe one eare by laying it close to the ground, and the other, with her tayle, so they barre the entrance of the Word; either by worldly *Cogitations* or priuate *Conferences*, but of the contrary part, the *Elect* which are the true friends of *Christ*, they come to the table willingly & eate chearfully, for they euer hunger and thirst after rightcousnesse: what though the Word be bitter in respect of the *Profession*? yet it is

sweet

P *Pem. Mel.*
lib. 1.

1 *Gen. 49. 14.*

1 *Iob. 1. 14.*

sweet in regard of *Contemplation*, & therefore they eate it as the food of their *Soules*. Secondly saith *Christ*; *Drinke O my friends*.] Here our *Saviour* exhorts vs, to embrace his *grace* & *mercy*, being freely offered vnto vs. And who would not pledge this health, considering that he which drinkes shall neuer thirst againe? *Apuleius* reporteth an excellent speech of a certaine wise-man at his table, which was this; *Prima cratera ad sitim pertinet, secunda ad hilaritatē, tertia ad voluptatem, quarta ad insaniam.* The first bowle of wine is drunke to quench the thirst; the second, to promote mirth; the third, for pleasure, the fourth makes a man mad: But it is far otherwise in drinking this *Wine* and *Milke*: for the first draught, is *πληροφορία τῆς σωτῆρας*, a fulnesse of knowledge by the illumination of Gods spirit: the second is, *Certitudo saluiss*, certaintie of saluation, & enesled vnto vs by the same Spirit, which in our hearts cryes *Abba Father*: the third is, *Confidentia*, *Confidencie*: whereby we approach boldly to the Throne of *Grace*: the fourth is, *Adoptio*, *Adoption*; by which we receiue power to be actually accounted the Sonnes of God by *Christ*. O let vs therefore drinke this *Wine* and *Milke*, that we neuer hereafter may thirst againe.

Thirdly saith *Christ*; *Be merrie, O my Welbeloued*.] Nay further, *Be drunke*; for so is it word for word in the *Hebrew*; *be drunken, but not with Wine*, for that is a voluntarie madness. and the *Soules* corruption: *Be drunken, but not with sin*, for then the *Soule* staggers, & fallies into a spirituall slumber: but be drunken with ioy, because I haue Eate my Honey-combe with my Honie, & purchased your peace. *Be merrie, because I haue bailed you out of Deaths dungeon, and delivered you from the bondage of Sathan.* *Be merry and reioyce alwaies, because your names are writ in Heauen.* Lastly, be euen drunken with mirth and ioy because being my friends vpon earth, you shall be filled in heauen with the pleasures of Gods house. To which holy tabernacle, he that was born for vs bring vs: to whom with the Father, & the holy Spirit, be all honor and glorie now and euer more.

FINIS. D THE

^s *Apulei. lib. 3.*

^t *Esa. 53. 11.*

^u *Gal. 4. 6.*

^x *Heb. 4. 6.*

^y *Ephe. 1. 5.*

^z *Ephe. 5. 18.*

^a *Esay. 29. 9.*

^b *Ephe. 2. 15.*



The second Sermon.

THE TRIUMPH OF
CONSTANCIE.

A P O C. 3. 11. 12. VER.

Behold, I come shortly hold that thou hast: that no man take thy Crowne.

Him that ouercommeth will I make a Pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the Name of the Citie of my God, which is the new Hierusalem, which commeth downe out of Heauen from my God, and I will write vpon him my new Name.

^a Exod. 25. 13.
19. 20.

^b Rom. 3. 24.

^c Num. 12. 16.



T the two ends of the ^a Mercie-seat, were set two Cherubims of beaten Gold, whose wings were stretched out on hie, and their faces one against an other, both towards the Mercie-seat. This Seate of Mercie is ^b Christ: these Cherubims, the Prophets and the Apostles, both which in all their Writings, looke and leuell their pennes at Christ, who is the true propitiatorie. The Prophets being the Apostles of the Law, were raught of God in ^c Dreames & Visions, both that the Messiah should come into the world to suffer, and also what should happen

before

before his birth: The *Apoſtles* being the *Prophets* of the *Gofpel*, were after the ſame manner instructed in all occurrences concerning the Church till the laſt day, & *Chriſts* comming into the world to iudge. Of this ranck was *Iohn*, an *Apoſtolicall Prophet*, and a *Propheticall Apoſtle*, as appeareth by this Booke of the *Apocalyps*, being a *Register* of intricate *Viſions*; wherein there be couched as many ^d *Mysteryes* as *Words*. The *Author* hereof was *Chriſt*, the *Secretarie Iohn*; the place in which he penned it *Pathmos*, an *Iſland* in the ^e *Egean Sea*, whither hee was baniſhed by ^f *Domitian* the *Emperour*; The time when theſe *Viſions* were ſcene, was the *Lords day*: and his firſt *Viſion* was of one like unto the *Sonne of Man*, having in his right hand ſeauen ſtarres, and ſtanding in the middeſt of ſeauen golden *Candleſticks*; the *Mysterie* hereof is reuiled by *Chriſt*, ſaying: The ſeauen *Starres* are the *Angels* of the ſeauen *Churches*, & the ſeauen *Candleſticks*, are the ſeauen *Churches* of *Ephesus*, *Smyrna*, *Pergamus*, *Thiatira*, *Sardi*, *Philadelphia*, and *Laodicia*: to the *Angels* or *Byſhops* whereof our *Saniour* writes ſeauen *Epiſtles*, commending ſome, reproving others, and exhorting all to *Perſeuerance*, to *Patience*, to *Repentance*: but to omit the reſt, at the ſeauenth verſe of this *Chapter* begins the *Epiſtle* to the *Angel* of *Philadelphia*, a *Citie* of *Misia* in *Asia*: in the firſt part whereof he commendeth the *Angels* patience, threatens his enemies, and aſſureth him of ayd and aſſiſtance. In the laſter part, which is my *Text*, hee firſt exhorts him to *Conſtancie*, in theſe words; *Behold, I come ſhortly, hold that thou haſt, that no man take thy crowne.*] Secondly, recounts the rewards of *Conquerors*, ſaying; *Him that ouercommeth will I make a Pillar in the Temple of my God, and hee ſhall goe no more out, and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the new Hieruſalem, which commeth downe out of Heauen from my God, and I will write vpon him my new Name.*

The *Exhortation* lies in theſe words, which are the very

^d Hier. ad pauli.

^e Strab lib. 13.

^f Euſ. eccle. hiſt. lib. 3. cap. 18.

Strab. lib. 12.

8 Luc. 9. 61.

Nauill of the *Verse*: Hold that thou hast, about which these two *Motmes* twine, likethe Serpents about *Mercuries* rod. First; Behold, I come shortly: secondly, that No man take thy Crowne. Hold that thou hast: Constance and Perseuerance are in the scriptures set forth by foure Metaphors, Ploughing, Running, Standing and Holding. For the first, our Saviour saith, & No man that putteth his hand to the Plough, and looketh backe, is apt to the Kingdome of heauen. This Plough is Gods seruice, and the Profession of Christ; to which when a man hath once serled himselfe, hee must by remembring *Lois* wife, take heed that he looke not backe. Religion is fitly resembled by the Plough, for the life of a true Professour and a Plough-man are alike, both full of labour and trauaile: the one eates his bread in the sweat of his face, the other groneth continually vnder the Crosse. To this Plough, all that hope for heauen must put their hands; for the Kingdome of heauen suffers violence, (saith Christ) therefore we must take paines for it, and continue constantly at our worke, without looking backe from *Zoar* to *Sodome*, and from the paines of the Plough to the pleasures of the world.

h 1. Cor. 9.

i Mat. 7. 13.

k Luc. 14. 6.

l Mat. 10. 22.

m Ephe. 6. 14.

n Ephe. 6. 10.

For the second S. Paul saith; ^h So runne that you may obtaine; In some sort all men runne, but because all doe not obtaine, it seemeth there is Error either in the choice of the way, or in the maner of running. There is but one way to heauen and it is narrow and strait; & this is Christ, the ^k Way, the Truth, and the Life, whosoever followeth not this Path, wandereth from the Truth, and therefore looseth eternall life: as the Way, so the maner of running is but One, it must be without ceasing, stoppe, or stay, ^l for onely hee which continueth vnto the end shall be saved.

For the third, the same Apostle saith; ^m Stand therefore, & your Lynes girded about with Veritie. Now what else is it to stand, but to be ⁿ Strong in the Lord and in the power of his might? to be a constant Souldier, no faint-hearted Coward? Such as be weake in faith cannot but fall, because

like

like the *Beare* in *Daniels Vision*, they stand onely vpon the one side, & but vpon one Leg: P but such as be strong in faith, haue legs like marble pillars set vpon sockets of gold, permanent, firme & solid, and vsing them both they must needs stand.

For the fourth, my Text saith; *Hold, that thou hast*. That is to say; perseuere in faith and righteousnesse, and Vse thy function without feare. This is the Pharaphrase of our Saviours speech, the Scope whereof is to make the *Angel* of *Philadelphia*, like vnto the *Spider* in the *Proverbs*: of which *Salomon* saith: *The Spider taketh hold with her hands, and is in Kings pallaces: so must he with constant faith and vndaunted courage, the two hands of the soule, lay fast hold vpon the Crosse of Christ, and neuer let his Hold goe.*

Hold that thou hast: This Exhortation is an *Antidote* against the poison of *Hereticks*, and a *Shield* to blunt the *Sword* of *Tyrants*: which two sorts of men in the *Primitive Church* (like brethren in euill) were leagued and linkt in conspiracie against *Christ*, and his *Ministers*: the One sort being *Sathans Advocates*, the other his *Assassinatees*. *Hereticks* like the *Locusts* with *Scorpion-like* tailles, did not onely hurt *Reprobates*. with the deadly sting of their contagious error, but also endeouored thereby to kill them which had the *Seale* of *God* on their fore-heads. *Tyrants*, like the *great red Dragon* with *seauen heads* and *ten hornes*, neuer ceased to persecute the *Sponse* of *Christ*, and to make warre with her seed; what by the *Impostures* of *Hereticks* and the cruelty of *Tyrants*, many *Christians* were drawn to leaue their *Hold*, and fall backe from the *Truth*. Against these enemies of the *Gospel* of *Christ*, this good *Angel* of *Philadelphia*, had hitherto (according to his little strength) opposed him: selfe; Now because hee should not faint in the midst of his conflict, our *Saviour* encourageth him with this exhortation saying: *Hold that thou hast*, as if he should haue said; *Thou hast begun in the Spirit, and not in the flesh; as yet thou bearest the Image of God, then fashion not thy selfe according to the world, thine Alpha hath beene*

• Dan. 7.

P Cant. 5. 15.

1 Pro. 30. 18.

r Apoc. 9. 3.

s Apoc. 12.

Sinceritie, then let not thy Omega be sensualitie : without persenerance the best Professour is a branch cut from the Vine, he can bring forth no fruit; a painted Tombe full of rotten bones, and a fruitlesse figge-tree with goodly blossomes. Furthermore, Be of a stout and valiant courage in the managing of thine office : subdue feare, let not the rough hand and rugged face of Tyrannie affright thee, or weaken thy resolution; the persecutour may destroy thy bodie, but he cannot kill thy soule : therefore be not dismayd, for he that looseth his life for my sake, shall finde it againe.

As Christ writes to this worthy Angel, so in like maner he doth to the Angels of all Churches in the world; whether they be in the Eparchia, to wit, Arch-angels, or Monarchs, or in the Mesarchia, namely, Cherubims and Seraphims, or Bishops : or in the Hyparchia, ministring spirits or Preachers of the Word; to euery one of these particularly he saith; *Hold that thou hast:*] For neuer was there more need of Holding, then in this age. Indeed, in the Primatine Church, I confesse with Augustine, that the Diuell was both *Leo aperte famiens*, & *Draco occulte insidians*; by open and out-ragious crueltie hee shewed himselfe a Lyon, and by his secret poisoning of Religion a Dragon; yet his malicious power was curbed, and hee himselfe bound in chaines for a thousand yeeres, so that notwithstanding all his subtiltie and crueltie, Truth like a Palme-tree flourished, and Christs Crosse like Aarons Rod did blossome, and bring forth much fruit : but now the old Serpent is let loose, and of late yeares hath acted both the Lyon and the Dragon without restraint, both by policie and puissance, studying to extinguish the light of Truth : neither haue his attempts beene effectlesse, for what by Magogs sword in the East, and Gogs vsurped Keyes in the West, hee hath driuen Truth like a Dove into the holes of the Rocke, and banished Faith from amongst men.

In the time of the Apostles, the Myserie of iniquitie began to worke, by the Agencie of Hereticks, such as Simon
Magnus,

Aug. in psal. 58.

† Apoc. 20. 2.

1. 2. Thes. 2.
Iren. lib. 2.
cap. 30.

Magus, the father of Deceivers, *Menander*, *Cerintbus*, *Ebion*, the *Nicholaitans*, and many other of the same counterfeit stampe; all which be returned to the bottomlesse pit from whence they came, and in their place succeed * *Frogges*, vncleane Spirits, whom the *Dragon*, the *Beast*, and the false *Prophet*, haue sent out of their mouthes vnto the kings of the earth, to gather them to the battaile of that great day of God Almighty. These are the croaking frie of *Iesuites*, and *Seminarie Priests*, which are sent from *Rome* to the Courts of Princes, to stir them vp to make warre against the true Professours of the Gospel: these are the Leprosie of the Church, and the bane of Christian Common-wealths; these are the true-borne sonnes of their father, the olde Serpent; for as he in the subuersion of mankind began with the woman and tempted her, so they insinuate themselves into our weaker vessels, and lead them captiue to *Babylon*. For reformation whereof, I wish that that Edict were in force amongst vs, which y *Assuerus* vpon the contempt of *Queene Vasti*, made and proclaimed amongst the *Medes* and *Persians*: Namely, that euery one should beare rule in his owne house. In auncient time, *Rome* was honored for a Goddess, and shee had her Temple, and her sacrifice of Blood. So saith *Prudentius*:

*Delubrum Rome colitur, nam sanguine & ipsa
More Deæ, noumenq; loci seu numen habetur.*

And euen so is the now *Idolized* by these *Frogges*, her *Priests*, whose oblations are euer bloody; if her Deitie be offended, nothing can appease her wrath but death: How many of Gods annointed Princes haue these *Idolatrous* *Shauelings* sacrificed vpon her altar? and how many treasons did they broach to entrapt that *Mirror* of her Sexe, *Englands Debra*, our deceased Soueraigne? From whence came the *Salt-peter* which made the *Gun-powder*? was it not brought from him who challengeth *Peters Chaire*, and should therefore like his pretended *Predecessour*, be the *Salt* of the earth; but he hath lost his *sauour*, and therefore

* Apo. 16. 13.

y Hest. 1. 22.

Prud. lib. 1
Con. Sym.

z Mat. 5. 13.

therefore he is now good for nothing, but to be cast out, and troden vnder the foot of men. Well, I may iustly lay of these *Frogges*, as the Greeke *Poet* did of the people of *Caria*, *Egypt*, and *Lydia*.

Λυδοὶ πάντες, δειότεροι δ' αἰγύπτιοι
τρίτοι δὲ πάντων κάρη ἐξώλεσάν τε

The *Locusts* which did pester the *Primaime Church*, were venomous vermine, and did much hurt with their *Lion-like* teeth, and *Scorpion-like* tailes; but these doe quite out-strip and surpasse them in mischief and crueltie.

When that glorious *Woman* clothed with the *Sunne*, and crowned with twelue *Starres* was in her trauaile, then the *Beast* with seauen heads and ten hornes stood before her, to deuoure her *Child*, when it should be brought forth: that is to say, the *Romish Empire*, did wholly oppose it selfe against the kingdome of *Christ* when it was first preached: witnesse the cruell Persecutions vnder *Nero*, *Domitian*, *Traian*, and the rest. ^aThis *Beast* I confesse was fearefull, terrible and very strong; but nothing in comparison of the *Beast* with two hornes like a *Lambe*, and whose speech is like the *Dragon* that is now come out of the earth, for he plaies both the *Tyrant* and the *Imposter*: he doth all that the first *Beast* could doe, in shedding of blood; and moreouer by signes and false miracles hee deceiue them that dwell on the earth.

This is *Antichrist*, that *Man of sinne*, that child of perdition, that *Beelshabaz* subiect to no yoke, who according to the signification of his name, is both for & against *Christ*: who he is, & where he dwels *S. Bernard* tels vs, saying; *Bestia in Apocalypsicis datū est os loquens blasphemias Petri cathedrā occupas*: the *Beast* in the *Apocalipse*, to which was given a mouth speaking blasphemies, doth occupie *Peters* chaire. *Iam-pridem Roma natus est Antichristus; Antichrist a good while since was borne at Rome*, saith *Ionachim the Abbot*. This is he who calleth himselfe *Christs Vicar*, and yet robs *Christ* of his honour; who is stiled the *Servant*

of

^a Dan. 7. 7.
Apoc. 13. 11.

Rev. ep. 12. 5.

of *Servants*, and yet exalteth himſelfe aboue all, that is called *God*: this is that *purple Whore* which maketh her Followers drunken with the *Cup* of her abhominable *Idolatrie*, and is drunke her ſelfe with the blood of *Saintes* and *Martyrs*. In a word the *Papacie*, in which both the *tyrannie* of the *Romane Emperours*, and the leauen of ancient *Hereticks* concurre and meet together: ſeeing then that *Sathan* is vnchained, ſeeing that theſe *Frogs* crawl in euery corner of *Chriſtian* Common-wealths, and ſeeing that this *Beaſt* doth continually bend his ſharpe *hornes* againſt the true *Profeſſours* of the *Gofpel*, it doth merely concerne all good *Angels*, whether they be *ſpiritual* or *temporall*, To hold that they haue, by perſeuering in true faith and righteouſneſſe, and by exerciſing their *Functions* without feare. Of all other *Angels*, *Antichriſts* malice is moſt againſt *Archangels*, or *Princes*; his indeauour is to make them his *Vaſſals*, by treading vpon their necks, and depriuing them of their crownes: for who knoweth not how arrogantly hee claimeth to be *Lord* of the whole earth, and challengeth both an *Eccleſiaſtick* and ciuill *Supremacie*: doth it not then behoue *Princes* to hold faſt that they haue? *God* grant then that true Faith may be their *Shield*, the *Word* their *Sword*, and the ſaluation of *God* their *Helme*; that being thus armed they may be enabled to reſiſt all the aſſaults of that blaſphemous *Antichriſtian* horne. Let their *Diadems*, (O Lord) be like vnto *Aarons Miter*, vpon which theſe words were ingrauen; *Holineſſe to the Lord*: for *Sinceritie* in Religion is the moſt ſteadfaſt proppe of roiall authoritie, and the moſt firme ſupporter of a throne, it is like the *braſen Bulles*, that held vp the ſacred *Lauer*, or the yuorie *Lions* of *Salomons* kingly *Seat*.

[Behold, I come ſhortly: hold that thou haſt, that no man take thy crowne.]

The *Exhortation* being finiſhed, the *Motines* follow, which be theſe: *Fiſt*, Behold I come ſhortly; *Secondly*, that no man take thy crowne.

Gal. diſt. 96.

These two are of a contrary nature: the first is *sweet*, and flows with hony, the second is bitter, & full of gall; in the first the voice of *Christ* is like a *sweet* Cymball; in the second like the sound of many waters; the first is a *Motive* of *Comfort*, promising aid & assistance, the second of *Terror*, threatening a degradation for want of perseverance: ἐν τῷ αὐτῷ σώματι τὸ θεῖον καὶ τὸ ἄνθρωπινον ἐξέχεται: as it is in the Prouerbe, out of the mouth of *Christ* comes both *hote* and *cold*; a *hote* Cordiall and a *cold* Corasine, such is his *Rhetorike*, if by faire promises he cannot perswade, his custome is by threatnings to Compell.

Ecce venio cito. Behold I come shortly.] This *Motive* is a proclamation very short, but wondrous pithie and pordrous, wherein euery word is remarkeable.

First *Ecce, Behold*. When the Prophet *Isaiah* speaks of the first comming of *Christ*, he begins his Prophecie with an *Ecce*, saying, *b* *Ecce Virgo, &c: Behold a Virgin shall conceive and beare a Sonne, and shee shall call his Name, Emmanuel.* So in this Booke, where there is any mention made of *Christ*'s second comming, there is euer prefixed an *Ecce*: *c* *Behold I come shortly, and my reward is with me.* Whereby we may coniecture that the *holy Ghost* would haue vs attentive, for he is about to proclaime some wonder. In his first comming there is, *Ecce humilitatem*; *Behold* his wonderfull *humilitie*: but here in his second comming, there is *Ecce gloriam*, *behold* his admirable glory. Betwixt this and that *Ecce*, there is as great difference, as betwixt *Tabor* and *Caluerie*: the first of which saw his beautifull *Transfiguration*, the second his vncouth *Deformation*.

Ecce, behold his humilitie: in his first comming, hee was the *d* *Lillie of the Vallies*, for his mother was a poore *Virgin*, his cradle a cratch, his followers *fishers*, his apparrell a cote without seame, and his steed, an asse: but *Ecce, behold his glory*. In his second comming, he shall be the *e* *Rose of the field*, full of maiestie, attired in glorious apparrell, and girded about with strength, his attendants shall be *Legions* of

b *Isay. 7. 14.*

c *Apoc. 22. 12.*

d *Cant. 2. 1.*

e *Cant. 2. 1.*

The triumph of Conſtancie.

31

of *Angels*, his *Court* in the clowdes, and his ſteed ^fa white horſe. *Ecce* : behold his *humilitie*, when hee came firſt, ^g it was to ſuffer for our ſins, ^h to beare our *infirmities*, to carry our ſorrowes, to be wounded for our *tranſgreſſions*, to be broken for our *iniquities*, to make our peace with his own *chaffiſements*, and to heale vs with his *ſtripes* : then was his head crowned with thornes, his eares filled with *Cruciſige* and blaſphemies; his eyes cloſed vp with dimme death, his face made blew with blowes, his mouth made bitter with gall and vineger, his hands and feete nailed to the Croſſe, and his whole bodie rack't and rentar'd ad modum *timpanica pellis*, like the head of a Tymbrell or a Tabret. But ecce, behold his glory in his ſecond comming, he ſhall ⁱ eaſe himſelfe of his *aduerſaries*, and avenge himſelfe of his *enemies*, ^k his head ſhall be like fine gold, ^l and vpon it many crownes, his eyes like a flame of fire, his cheekes like beds of ſpices and ſweet flowers, his lippes like Lillies dropping downe pure mirrhe, his hands like rings of gold ſet with the *Chriſolite*, his bellie like white ymore covered with Saphires, his legges like marble pillars ſet on ſockets of gold, and his countenance like Libanon, excellent as the Cedars. Ob, who then would not for a little time in this world hold faſt and be conſtant, hauing ſuch a Patterne and ſuch a Patron.

Ecce venio, Behold I come.] Theſe words haue a relliſh both of life and death, they be as ſweet as hony, and as bitter as worme-wood; they be reſtoratiue to the *Eleſt*, but poiſon to the reprobates: & therefore our *Sanior* ſpeakes them to comfort the one, and terrifie the other. To the wicked nothing is more yrkeſome then the day of death, and the day of *Dooms*. *O mors quam amara*, &c? O death how bitter is thy memorie (ſaith the *Wiſe-man*) to him that putteth his truſt in his poſſeſſions? And the *Euangeliſt* tels vs, that at the laſt day ^m the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men ſhall hide themſelues in denues, and among the rockes of the Mountaines, and ſhall ſay to the Mountaine: and

^f Apoc. 19. 11.

^g Ioh. 12. 47.

^h Eſa. 53. 4. 5.

ⁱ Eſay 1. 24.

^k Cant. 5.

^l Apoc. 19. 12.

^m Apoc. 6. 15.

rockes fall on vs, and hide vs from the presence of him that sitteth on the Throne, and from the wrath of the Lambe: but on the contrary part, Death to the righteous is euer welcome: For blessed are the dead that die in the Lord, for they rest from their labours, and their workes follow them: and for the day of Doome, it is to them *Mell in ore, melos in aure, Iubilans in corde*; the name of it is as *bonie*, the mention of it *melodie*, and the very thought of it a yeere of *Iubilis*: wherefore the Saints departed cry *Quousque Domine? How long Lord? Veni domine Iesu, veni cito*, saith Iohn, *Come Lord Iesu, come quickly*: to whom our Saviour makes this comfortable Reply; *Ecce venio, behold I come. This Venio, I come*: may well be compared to ⁿ *Davids Harpe*, and ^o *Ioshuas Trumpet*; the sweet warble of *Davids harpe* refreshed king *Saul* in his agonie, and did drive away the *euill spirit*; the sound of *Ioshuas Trumpet* made the walles of *Iericho* tremble, and leueld them with the ground: the like operation proceedes either from the hearing or reading of these two words, *Ecce Venio, behold I come. Let one of the Elect* heare them; imagine his shoulders be ouer loaden with the Crosse, his head prick't with thornes, and his back embrodered with stripes, (as indeed in this world the *righteous* euer suffer affliction and persecution, which like *euill spirits* haunt and torment them) yet I say, let them but heare this *ecce venio*, and their countenances will be cheared, and their hearts comforted, so pleasant is the harmonic of this heavenly *Harp*, But let a *Reprobate* either heare or read them: suppose μέχει τῶν ἀμφοτέρων, as it is in the Prouerbe, hee swimme vp to the very eares in riuers of gold, be crowned with Rose-buddes, and sleepe vpon a bed of yuorie (as indeed the wicked in this life are euer most happy, free from Crosse, free from tribulations) yet I say, let them in the very surfet of their pleasures; but heare this *ecce venio*, and like ⁹ *Nabal*, their hearts will die within them: and like ⁹ *Balthasar* at the sight of the *hand-writing* on the wall, the ioynts of their loynes

ⁿ 1. Sam. 16.

^o Ioshuah 6.

^p 1. Sam. 1. 37

⁹ Dan. 5. 6.

loynes will be loosed, and their knees smite one against another, so fearefull is the sound of this heavenly *Trumper*.

Ecce venio cito, Behold I come quickly. The comming of *Christ* is both certaine, suddaine, and short: first, it is most certaine, so we gather out of the word, *Venio, I come:* for our *Sauour* herein speakes of a future iudgement, as if it were present. Secondly, it shall be suddaine; for behold, *I come*, saith *Christ*, like a theife in the night. Thirdly, it shall be short: *Behold I come shortly*, though his comming be certaine, yet the time when is vncertaine: for it shall be suddaine and short. I cannot then but condemne the boldnesse of them that dare assigne the very yeare, month, and day of *Christ*s comming to Iudgement; considering that their assertion, is flat opposite and contrary to the Scripture, which saith; *that the houre and day of Christ's comming, is not knowne to the Angels, nor to the Sonne of Man, but to the Father onely:* and yet *Cusanus* like *Nimrod*, to get him a name, hath built a *Babel* of meer coniectures: as first, his opinion is, that the world shall end between the yeere 1700. and 1734. because as *Christ* rose againe in the foure & thirtieth yeare of his age, so the Church of God shall rise at the latter day in the foure and thirtieth *Iubile*, which make one thousand seuen hundreth years. Secondly, as after the first *Adam*, in the foure and thirtieth *Iubile*, there came a consumption of sinne by Water, for the Flood was one thousand sixe hundred fiftie sixe years after the Creation of the world: so in the foure & thirtieth *Iubile*, after the second *Adam*, there shall be a finall consumption of sin by fire. Other coniectures he hath, but being but coniectures, I let them passe, saying with *Augustine*; *De saluatoris reditu, qui expectatur in fine, tempora dinumerare non audeo, nec aliquem Prophetarum hac de re numerum annorum existimo praesimisse, &c.* Of our *Sauours* returne, which is expected in the end, I dare not number the times, neither doe I thinke that any of the Prophets knew the number of the yeares: but rather that to stand which the Lord saith:

^r Marc. 13. 33.

^s Gen. 11. 4.

Aug. in Epist.
28.

¹ A&. 1. 7.

*Aug. in psal. 36.
com. 1.
Ser. 6. & 17.*

¹ Apoc. 4. 3.

² Apoc. 4. 3.

¹ Cant. 5. 16.

² Apoc. 1. 16.

¹ Apo. 2. 10.

It is not for you to know the times and seasons, which the Father hath kept in his owne power. The Lord to great purpose would haue that day kept secret, that our hearts should be in continuall expectation of it. Quid ad te (saith Augustine) quando venies? sic vine, quasi hodie venturus sis, & non timebis cum veneris. What is it to thee when hee commeth? so liue as though hee should come to day, and thou shalt not be afraid when hee commeth. Remember thine end, and thou shalt neuer doe amisse; the day of Death and the day of Doome are two Pole-Startes, vpon which we that be Pilgrims and trauailers vpon earth, must euer fixe our eyes; Ioseph of Aramatbia made his Sepulcher in his Garden; and the Egyptians in their banquetting houses had euer the picture of Death: so ought wee in the midst of our worldly pleasures and delights continually to cast vp our accounts, & daily to number our dayes. What know wee when the Bridegrome will come? It behoueth vs therefore like wise Virgins euer to haue our Lampes full of Oyle, and to be in readinesse, to giue attendance: For behold Christ will come certainly, suddainly, and shortly.

Hold that thou hast, thus no man take thy crowne.] In speaking the first Moirine, the face of Christ was to looke vpon like the ¹ Gasper-Stone, which is greene & beautifull: but in this hee resembleth the ² Sardine, which is red and bloodie, for there is Comfort, here is sorrow; there his ¹ mouth was as sweet things, and he wholly delectable; here out of his mouth proceeds a ² sharpe two-edged sword, and his countenance is very fearefull.

This word Corona, a Crowne, hath in the Scriptures diuers significations, sometimes it signifieth eternall life: as in the second chapter of the *Apocalipse*: *Be faithfull vnto the death, and I will giue thee the crowne of life; & so the Papists vnderstand this place, whereupon they gather that the Decrees of Election and Reprobation be changeable: for the Schoole-menteach, that the Number of the Elect and of the Reprobate, is certainly and vchangeably decreed and*

and purposed of God in his æternall counsell, so that it can neither be increased nor diminished, for he hath absolutely appointed how many shall be saved, and how many reiected: but yet they say, that he hath not certainly and vncchangeably decreed what particular men shall make vp, or be of this determined and purposed number, because that Men hauing as they say, *Free-will*, doe sometimes depart from God, and sometimes returne vnto him. The first of these *Numbers*, they call the *Formall number*, which is certaine; the latter they call the *Materiall number*, which is vncertaine and changeable: so by their doctrine, he that is *elect* may finally be blotted out of the booke of life, and become a *Reprobate*; and hee that is a *Reprobate* may be made an *elect* this their *Position* they endeavour to proue, by this *Text of Scripture* amongst the rest: by which words they affirme that it is euident, that he which is *elect* to wear a *Crowne of life* may loose it: and another which was not *elect*, may supply his place. But this their Collection is contrary to the intention and meaning of the *Spirit* of God that writ it, who is neuer in opposition to himselfe.

^b *My Father is greater then all, and no man is able to take them out of his hand,* therefore our election is certaine; For ^c *with God there is no variablenes, neither shadowing by turning.* *Horum qui electi sunt, si quispiam perit, fallitur Deus, sed nemo eorum perit, quia non fallitur Deus,* saith *Augustine*. Of the elect if any perish God is deceiued; but none of them can perish, because God cannot be deceiued. Likewise *Aquinas* saith, *Simpliciter in libro vite, scripti nunquam deleri possunt*; simply they that are written in the booke of life, can neuer be blotted out: of this *Text of Scripture* then we must seeke for some other *Expolition*, for by it cannot be vnderstood the *Crowne of æternall life*.

Secondly, this word *Corona*, a crowne, sometimes signifieth any faithfull man, which by the Ministerie & preaching of the word is conuerted from *Gentilisme* to *Christianity*. So *S. Paul* calles the *Philippians*, saying;^d *Therefore my brethren, beloved*

^b *Ioh. 10. 29.*

^c *Iam. 1. 17.*

Aug. de cor. & gra. cap. 7.
Aqui. part. 7.
quest. 24. art. 3.

^d *Philip. 4. 1.*

beloued and longed for, my ioy and my crowne, so continue in the Lord ye beloued. Thirdly, it is the Badge or Cognisance of *Autoritie*, both *Temporall* and *Spiritually*, and so is it to be vnderstood in this place: in which our *Saviour* exhorteth the *Angel*, or *Bishop* of *Philadephia*, to *constancie* in his *Function*, for feare an other be placed in his *Office*, and take the dignitie of the *Bishoprick* from him. By this threatned degradation may all *Arch-angels* and *Angels* learne to know, that *Crownes* be no *perpetuities*. If *Salomon* turne his heart from the Lord God of *Israel*, and build high places to *Chemosh*, the abomination of *Moab*, & *Molech*, the abomination of the children of *Ammon*; God will surely rent his kingdome from him and giue it vnto his seruants: if *Eli* the high Priest will not chasten the wickednesse of his sonnes, but suffer them to run into slaunder, and stay them not, he and they both shall goe with blood to their graues, and the *Priest-hood* be conferred vpon an other.

Therefore hold that you haue, that no man take your Crowne.

The second generall part of my Text, is a Catalogue of the Rewards, that *Christ* promiseth to bestow on Conquerours; saying, Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my G O D, and the name of the Citie of my God, which is the new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

Him that ouercommeth, &c.] Reward makes men both valiant and ventrous: & for a wife, *Dauid* will fetch two hundred fore-skins of the *Philistims*; for gold the seruants of *Salomon*, will tenni confidere ligno, hazard their liues in a ship, and saile to *Ophir*. Our *Saviour* therefore to stirre vp our courage, and put spirit in our faint hearts, doth as the *Romans* did: they had lawes for the Triumphs of Generals, and diuersities of crownes appointed for well deseruing

^e 1. Reg. 11. 11

^f 1. Sam. 4. 11.
18.

^e 1. Sam. 18. 27

^b 1. Reg. 9. 18.

deserving *Martirists*; and this was done in policie, to make their men of warre stout and valiant: so *Christ* to encourage those that march vnder his *Standard*, the *Crosse*, proclaimeth their Rewards: saying, ⁱTo him that overcommeth will I giue to eate of the tree of life; which is in the midst of the *Paradise* of God.

^kTo him that overcommeth will I giue to eate of the *Manna* that is hid, and will giue him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

[Him that overcommeth will I make a *Pillar* in the Temple of my God, &c.] Oh then, who would not be a souldier in the Campe of *Christ*? preferring his thornie crowne before a diadem of gold; his *Crosse* before a chaire of estate; his *Whip* before a *Scepter*; his *Reed* before all temporall *Royaltie*; his *White* coate before raiments of *Needle-work*; his *coffee* and *tannys* before worldly applauses; his *gall* and *vinegar* before the rich *Gluttons* delicious fare; & his death before life; considering that *Cum Domino iudices venient qui nunc pro Domino iudicantur*, (saith *Augustine*) They shall come with the Lord as *Iudges*, who are now iudged for the Lords cause.

[Him that overcommeth will I make a *Pillar*.] A *Pillar* is the Embleme of three things, Remembrance, Preeminence and Continuance.

First, it is the Register of *Memorie*. God turned *Lots* wife into a pillar of *Salt*, because contrary to the commandment of the Angel, shee looked backe towards *Sodome* and *Gomorrah*: and *Christ* saith; Remember *Lots* wife. The sight of this *Salt* pillar, was to make men remember the iudgements of God, and to terrifie them from backsliding and revolting. ^m*Abolom* the sonne of *Dauid*, in his lifetime did reare a *Pillar*: for he said; I haue no sonne to keepe my name in remembrance, and he called the *Pillar* after his owne name. ⁿ*Simon* made vpon the Sepulcher of his father and his brethren a building, high to looke vnto

ⁱ Apoc. 2. 7.

^k Apoc. 2. 13.

^l Gen. 19. 26.

^m 2. Sa. 18. 18.

ⁿ 1. Macca. 13. 27. 28.

of heven stone behind and before, and set vp *seauen Pillars* vpon it, one against another, for his father, his mother, and foure brethren, and set armes vpon the *Pillars* for a perpetual memorie. For this cause the *Egyptian* kings made those stately *Pyramids*, and *Obeliskes*, to perpetuate their memorie. *Hercules* also erected two *Pillars* vpon two *Promontories*, the one in *Europe*, the other in *Africa*, as monuments and records of his victories. And *Artemisia*, the Queene of *Caria*, made a Tombe for her husband *Mausolus*, reckoned amongst the wonders of the world, which was compassed about with thirtie sixe *Pillars*, all which were to preserve his Name.

Secondly, a *Pillar* sometimes signifie th *Preheminence*, as it is in the Epistle of *S. Paul* to the *Galatians*: *P* And when *James* and *Cephas*, and *Iohn*, knew of the grace that was given vnto me, which are counted to be *Pillars*, they gaue to me, and to *Barnabas* the right hands of fellowship: that we should preach vnto the *Gentiles*, and they vnto the *Circumcision*. *Dexteris Paulo & Barnaba societatis, sed Tito qui cum eis erat, dexteris non dederunt*, saith *Ierom*. They gaue the right hands of fellowship to *Paul* & *Barnabas*, but not to *Titus* who was with them, because hee had not attained vnto such measure of grace, as was requisite in the *Gouernours* of the Church. Out of this may be confuted our English *Arians*, which hold that all *Ministers* should be equall, and that a *Bishop* neither is nor ought to be superiour to a *Priest*, neither that there is any difference at all betwixt them. *¶* We know that *Bishops* and *Priests* in the Apostles time were all one, for those whom the *Apostle* calleth *Elders* or *Presbiters*, he nameth *Bishops* or *Overseers*. Likewise *S. Peter* exhorteth the *Presbiters* or *Priests* to feed the Flocke, *Επισκοπος*. That is, *overseeing*, from whence the name of *Episcopus* or *Bishop* is deriued: yet according to the names of honor, which the vse or custome of the Church hath obtained: a *Bishop* is greater then a *Priest*, saith *S. Augustin*, neither is it contrarie to the

Scripture,

• *Gal. lib. 1. 10.*

• *Galat. 2. 9.*

*Ier. lib. 1. in
Epist. ad Gal.*

¶ *Nic. ad
Baug.*

• *A. 2. 17.*

• *A. 2. 18.*

Ep. 19. ad Nic.

Scripture, that there should be a *Prioritie* amongst Ministers, for euen the *Apostles* though in respect of their *Apostleship* they were al one, yet there was a *superioritie* and *precedencie* amongst them: for the *prioritie* of speaking was giuen to *Peter* in the election of *Matthias*: the definitive sentence is pronounced by *Iames*: *Paul* is ordained the chief *Apostle* of the *Vncircumcision*, & *Peter* of the *Circumcision*; and among the *Apostles* themselves, *Iames*, *Cephas*, & *Iohn* are counted *pillars*, which is a title of *Preheminence*.

Thirdly, a *Pillar* is the *hieroglyphick* of *Continuance*, God in signe of his everlasting essence, went before the people of *Israel* by day in a *Pillar* of a clowde to lead them the way, and by night in a *Pillar* of fire to give them light, that they might goe both by day and by night: *Christ* in token of his eternal Deitie, is said in the *Canticles* of *Salomon*, to haue *legges* like *Marble pillars*, set on *sockets* of *Gold*. The Church of God, which by *Salomon* is called the *House* of *Wisdom*, is said to be built vpon *seauen pillars*, that is to say it hath a *firme* & *solid* foundation; for *numerous septenarius* perfectione signifieth, saith *S. Augustine*, the *seuen-fold* number signifieth *perfection*: whereupon the *Lambe* of God, our *Sauour*, is said to haue *seuen hornes* & *seuen eyes*; by which are intimated his *absolute power*, & *perfect knowledge*. In that *Christ* then saith, *Hee will make him that overcometh a Pillar*, you must note, that his *Meaning* is this: his *perseuerance* in *righteousnesse* shall be had in *everlasting remembrance*: his *glory* shall be greater then of the *ordinarie* sort of the *elect*, and his *happinesse* in *heaven* shall abide and continue for ever: for he shall be made a *Pillar* in the *Temple* of God, and he shal goe no more out. In these words our *Sauour* alludes vnto the two *Great brasse Pillars*, which *King Salomon* made & set vp in the *Porch* of the *Temple*, calling the name of the one *Iachin*, & of the other *Boaz*: the first of which is by interpretation, *He will establish*: and the second signifieth *strength*: as if he should haue said, *God will performe his promise towards this house, and the power and glory of it shall*

^c A.R. 1. 15.
^a A.R. 15. 13.

^x Gal. 2. 9.

^y Exod. 13. 21.

^z Cant. 5. 15.

^a Pro. 9. 1.

^b Apoc. 4. 6.

^c 1. Reg. 7. 21.

^d Apoc. 14. 4.

Bellar. lib. 3. de
iusti. cap. 14.

^e Ezech. 18. 24

^f Tim. 1. 19.

^g Luke 8. 13.

^h Mat. 24. 12.

ⁱ 1. Cor. 9. 27.

continue for ever. And so will Christ deal with them that overcome. He will make them both Iachin and Boaz: that is to say, according to his stable and firme promise, he will deliver them from the mouth of the Lions in this life by breaking their iaw-bones, and in the world to come they shall for ever raigne with the Lambe, and follow him whither soever he goeth, and neuer any more goe out of the Temple. Hereby we may gather, that they which once haue receiued a true lively faith, & are thereby iustified before God, can neuer finally fall away, neither can that faith utterly perishe or faile in them though it may for a time somewhat decay, & be impaired, yet shall it reuue, & they be raised vp againe. The Papists impugne this doctrine, teaching that a man may fall away from the faith which he once truly had, & be deprived altogether of the state of grace, because God saith: ^a If the righteous man turne away from his righteousness, & commit iniquity, & doe according to all the abominations, that the wicked man doth, shall he liue? all his righteousnesses that he hath done shall not be mentioned; but in his transgression that he hath committed, & in his sin that he hath sinned in them shall he die. Likewise S. Paul speaketh of some: ^b That they had made ship-wreck of their faith, vpon which place the Reformists conclude, that a man may fall from the faith which he once truly had; many other Texts of scripture they alledge for the same purpose. As that out of S. Luke, ^c They receiue the word with ioy, but they haue no root, which for a while beleene, but in the time of temptation go away. Out of S. Matthew, ^d the lone of many shall waxe cold. And out of the first Epistle to the Corinthians, ^e I do chastise my body, lest when I haue preached to others I should be a Reprobate. In making answer to these obiections, let vs but obserue the true meaning of these words. Righteousnesse, Faith, Lone, and Reprobate, and then this Gordian knot wil with ease be loosed. First, whereas the Prophet Ezechiel speaketh of the fall of a righteous man: you must note that he meaneth such righteous persons, as to the worlds eye rather seeme so to be, then be so indeed, & thus S. Luke teacheth

teacheth vs to expound it, who, where as other *Euangelists* write thus, *From him that hath not shall be taken away, euen that which he hath*; hee saith, ^k *that which hee seemed to haue*: God taketh away his grace from him that hath it not, but onely seemeth to haue it, and giueth still to him that hath: he then that is *hypocritically* righteous, wee grant may fall away finally, but he that is truly righteous, and a Pillar in the Temple of God shall goe no more out.

Secondly, Faith is either *Vine* or *Mortua*, *A liuely* or *a dead faith*; of the dead faith there may be made a *ship-wracke*, it was *Iudas* his case: such a faith is a reed shaken with euery blast of winde, it is a combustible substance like Timber, hay and stubble, the least flame of any fire will burne it: but the *Liuely faith* which is euer accompanied with a good Conscience, like the *Ship* in which our *Sauour* slept, may be tost and shaken with wind and waues, but neuer cast away, neuer swallowed vp in any gulf, for it is a house built vpon the rocke, no tempestuous gust can ouerturne it. It is a well of liuing water springing vp to euermlasting life, he that drinkes of it shall neuer thirst againe: ^l *For hee that beleeueth is already passed from death to life*, he is made a Pillar in the house of God, and shall no more goe out.

Thirdly, as there is a dead faith, so there is a *Counterfeit Lone*, the one being the *roote*, the other the *branch*: therefore where there is such a faith, charitie there must needs waxe cold: ^m but true Lone, by much water cannot be quenched, neither can the floods drowne it. ⁿ *It doth neuer fall away*: ^o *In quocunq; fueris hac charitas, radix illi erit, arescere non potest*, in whom soeuer this charitie is, it shall be a roote vnto him, hee cannot wither, but euer flourish like a greene Oliue tree in the court of Gods Temple, neuer to be transplanted, neuer to goe out any more.

Fourthly, this word *Reprobate*, vsually in the Scriptures, signifieth such a one as is *πρόγεγραμμένος*, before of old ordained to condēnation, & reiectēd or reprobēd of God. But sometimes it is taken in another sence, and is all one

^k Luke 8.18.

^l Ioh. 5.24.

^m Cant. 8.7.

ⁿ 1 Cor. 13.8.

^o *Caus. 33. diff. 2. cap. 8.*

^p Iud. vers. 4.

1. Cor. 9. 27.

Rom. 8. 38.
39.Aug. de civ. &
gros. cap. 7.

Pro. 22. 1.

Catal. glor.
mund. part. 11.
confid. 23.

with ἀδόκιμος which is *reproved*, or *reprobate* to men, and so doth S. Paul vse it, when hee saith; *I chastise my body, lest when I haue preached to others, I should be a Reprobate.* In this speech the Apostle doth not feare lest God should cast him away, or finally reiect him, for he professeth the contrary, saying: *for I am perswaded that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.* But his meaning is this, lest if hee preached one thing and practised an other, hee might be reprovved and reproached of men. No, he that is *Elect*, and whose faith worketh by loue, either neuer falleth at all, or if he doe, hee is reuiued and raised vp againe before this life be ended: for hee that is a Pillar in the Temple of God, shall goe no more out.

Him that *overcometh* will I make a Pillar &c.] Vpon this Pillar Christ promisseth to write three Names. The Name of God, the Name of new Ierusalem, and his owne new Name: And I will write vpon him the Name of my God.

A good name saith Salomon, is to be chosen aboue great riches, it is better then a good oyniment, it fattereth the bones: What honor was it for Moses to be called Gods Seruant? and for David to be adorned with this Title, a man after Gods owne heart? Publius Scipio did reckon his name *Africanus* amongst his greatest glories. And Paulus *Emilius* thought himselfe, well satisfied for his paines and seruice in the wars, because the Romans gaue him the name of *Macedonius*. Honor & decus est habere pulchrum nomen: saith Cassianus, it an honour and glory to haue a faire name; and therefore Socrates wished that parents would giue their children significant and wel-founding names. Such a name doeth our Saviour promise to write vpon them that perseuer in goodnesse, saying, *I will write vpon him the name of my God.* God hath diuers names in the Scripture, some being deriued from his substance, other from his properties:

ties : as he is a *Being of himselfe*, and an *eternall Essence*, hee is called *Iehoua*, of *Haia*, to *Be* : as he is *mightie*, *El* ; as *holie* *Cadosch* ; as *all-sufficient* *Schaddai* ; but his principall name is *Iehoua* : a name of such holinesse , that the *Chaldeans* (as *Reuchlinus* saith) to auoid *prophanation*, would not write it, but expressed it in their Bookes by certaine prickes ; and the *Iewes* blinded with a *superstitious conceit*, in stead thereof vsed *Tetragrammaton* , *Adonai*, and *Elohim* ; this name so *holie* shall be grauen vpon them that be *pillars* in *Gods Temple*. Whereby *Christ* signifieth, that *God* will be their *Iehoua*, and they shall be his *Israel* : * hee will be their *God*, and they shall be his people. This name is y that *Seale* wherewith the seruants of *God* are marked in their fore-heads, which who so hath, no *hellish* ^z *Locust* can hurt him : this name is like the ^a *strokes* of blood vpon the *poistes* of the *Israelites* *bomles*, no plague nor destruction shall light vpon them that beare it : this name is like vnto the ^b *Corde* of red thread in *Rahabs* window, it preserues them that haue it from the *Sword* in the day of *Vengeance*. The *Letters* of his name *Iehoua*, are by the *Iewish Rabbins* called, *Litera status & litera quietis*. *Breathing & resting letters*. Whereby thus much may be collected, First, as *God* is a *spirit*, so he is the *sole Father* and giuer of life ; he will raise vp the *Elekt* at the last day in *incorruption*, clothing them with *immortalitie* , and bestowing vpon them life *eternall*.

Secondly, there is no way to finde *Rest* but in *God* onely, hee is like *Noahs Arke* to the tyred and wearied ^c *Dowe* ; hee is that *living stone* vpon which onely ^d euery elect *Iacob* must lay his head and sleepe : hee is that ^e *Altar* vnder which the *Saints* departed repose themselues, resting from their labours, ^f and finding *rest* for their soules. And thus by the *writing* of the *Name of God*, three things by *Christ* are promised : a *heauenly Inheritance*, a *life eternall*, and a *rest euermlasting*.

* Apoc. 3. 7.

γ Apoc. 7. 2.

z Apoc. 9. 4.

a Exod. 12. 13.

b Ioshua 2. 18.

c Gen. 8. 9.

d Gen. 28. 11.

e Heb. 13. 10.

f Heb. 4. 9.

And

And the name of the Citie of my God which is the new Ierusalem, which commeth downe out of Heauen, from my God, &c.

^e Ioh. 4. 9.

As it is an honour to haue a good name, so it is a glorie to be of a famous Nation, or a Citizen of a famous Citie. The woman of Samaria, wondered that Christ being a Iewe by birth, would aske drinke of her being a Samaritan; for the Iewes medled not with the Samaritans, holding them as ignoble, in comparifon of themselves, and wicked people: as wee may gather by their blasphemous speech to Christ, *Say we not well, thou art a Samaritan and hast the diuell?* There is a great difference in the Excellence of Nations. *Quedam gentes (saith Iulius Maternus) ita a caelo formatae sunt ut propria sint morum unitate conspicuae.* Some nations are so framed of beauen, that they may be knowne by the proprieties of maners what countrymen they be. And this varietie commeth from the diuersitie of Climates, and the influence of the starres. The Iewes be naturally superstitious, the Egyptians learned, the Syrians cometons, the Sicilians acute, the Africans craftie, the Scythians cruel, the Grecians unconstant, the Italians generous, the French-men rash, the Spaniards vaine-glorious, the Cretians liars, euill beasts, slow bellies, the Germans and Brittaines valiant. These stampes of nature being considered we may conclude, that it is farre more honourable for a man to be of one Nation or one Citie then another. Our Saviour Christ, then because he would demonstrate the Glory of the Elect: saith that he will write vpon them the Name of the Citie of Ierusalem: hee will enfranchise and make them free of a famous Citie: but wee must not looke for this Ierusalem in Iudaea; no, for of that Citie, not one stone is left vpon another, but we must cast our eyes vpwards, For it comes downe from God, out of beauen, prepared as a Bride trimmed for her husband. The old Ierusalem was a type of the Church Militant, this New Ierusalem is a figure of the Church triumphant: the Old was often besieged and sackt;

*Psolo. 2. Quae
dripart:
Linius. Apulei.
Iul. Maternus:*

^h Tit. 1. 12.

ⁱ Apoc. 21. 2.

a shadow of the afflictions of the *Elect* here vpon earth, the *New* is said to be garnished with twelue seuerall precious stones, ^k the *Iasper*, the *Saphire*, the *Chalcedonie*, the *Emerald*, the *Sardonyx*, the *Sardius*, the *Chrysolite*, the *Beril*, the *Topaze*, the *Chrysoprasus*, the *Iacinth*, and the *Amethyst*: by which are signified the glorious endowments of the *Elect* in heauen. In the number of *twelue*, there be foure *Triplicities*, and this Citie being foure-square, the precious stones like those in ¹ *Aarons Breast-plate*, are set three & three in a square: by which foure *Triplicities*, foure things may be vnderstood, which shall concurre & meet together to make the *Elect* most glorious.

The first, is the *Glorification of the body*; the qualitie and state whereof may fitly be resembled by the three stones of the first *Triplicity*; namely the *Iasper*, the *Saphire*, and the *Chalcedonie*. First, the *Iasper* is Greene, and being worne dispelleth all *Phantasmes*; and driueth away euill spirits, (saith *Isidore*;) the healthfull state of our bodies after the resurrection, shal paralele this *Iasper*, they shall be like Greene Oliue trees, neuer withering, neuer fading; here while wee liue *Diseases* the *Pursuants* of death, are euer like *Sauls* euill spirits, at our elbowes haunting vs: *Dauid* had the stone, for his *reines chastened him in the night season*; *Iob* his boiles and botches; *Miriam* her leprosie, and euen the most righteous haue their infirmities: but at the last day our bodies shall be so changed that sicknesse shall exercise no tyranny ouer vs. Secondly, the *Saphire*, is hard and blew, of the colour of heauen, it kills the Spider, and driueth away poisonous serpents: such like shall our bodies be, *beautifull and beautifull*, no deformities shal come neere to blemish them; ^m for *Christ* shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things to himself. Thirdly, the *Chalcedony* is so hard that no toole of yron can graue it: euen so, thogh now *Sathan* workes vs like waxe, and makes vs receiue

^k Apoc. 21. 19.
20.

¹ Exod. 28. 17.

^m Phil. 3. 21.

his marke, by tempting and alluring vs to giue our members seruants to vncleannesse; yet then our bodies shall be purified; we shall tread vpon the *Lyon* and the *Dragon*: the diuell shall haue no more any power to make our bodies his Synagogue: for they shall be the æternall Temples of the *holy Ghost*. The second thing is, the Sanctification of the Soules; the condition whereof we shall see in the three stones of the second *Triplucitie*; to wit, the *Emerauld*, the *Sardonyx*, & the *Sardius*. First, the *Emerauld* is in colour *Greene*, *delightful* to looke on, and very soueraigne against the falling *Sickness*: like vnto this precious stone shall the *soules* of the *Elect* be made, all glorious within, and full of grace, being so confirmed in *Righteousness*, that whereas now the most *iust man* hath the falling sickness seauen times a day, then *Sin* shall haue no more dominion ouer vs. Secondly, the *Sardonyx* is of three colours, it is *Niger in imo*, *candidus in medio*, *rubicundus in supremo*; the lower part of it is *blacke*, the middle *white*, the top of it *red*: so our *Soules* shall be *Nigra in imo*, blacke below, for they shall contemne the malicious disleignes and stratagems of the diuell, and smile in scorne at the destruction of him and his angels. They shall be *Candida in medio*, white in the midst, being clothed like the Lillies of the field, in long white robes of righteousness; lastly, they shall be in *Supremo rubicunda*, *Red* above, that is to say all glorious, in regard of the golden crowne of immortalitie. Thirdly, the *Sardius* is a *red stone*, and the vertue of it is, to drive away timorousnesse and feare; this shewes our future boldnesse and confidence: here vpon earth wee worke our saluation in feare and trembling; but hereafter we shall approach boldly vnto the throne of God, with *Palmes* in our hands in signe of victorie, hauing walht our long white robes in the blood of the *Lambe*. The third thing is the consummation of *Charitie*, the attributes whereof be three: for *Charitie* must be pure, good and true: these three, are set forth, by three stones in the third *Triplucitie*. First, the *Chrysolite*

Chryſolite is of a golden colour; whereupon it hath that name; it ſparkleth, and being laid before the fire, wil quickly be inflamed & burne. This ſtone is an Embleme of our pure loue towards God the Father; whose preſence, when we behold him face to face, ſhall be ſo attractiue, that our hearts ſhall be ſet on fire with his loue. Secondly, the *Berill* is Greene, & hath power to procure Loue; this ſtone is the Embleme of that good loue, which ſhall be betwixt God the Sonne and vs: who loued vs firſt, and was incarnate, and we then ſhall loue him moſt dearly, being incorporated and made fellow heires with him. Thirdly, the *Topaze* is yellowiſh, reſembling the Sun-beames, and it is an Embleme of our true loue towards God the Holy Ghoſt, which like the beames of the Sonne ſhall euer ſhine, and whose heare ſhall neuer be quenched, neuer extinguiſhed. The fourth thing is the perfection of *Iuſtice*, expreſſed by the three ſtones in the fourth *Tripliſitie*. *Iuſtitia eſt virtus*, (ſaith *Ambroſe*) *ſuum cuiq; tribuens*: *Iuſtice* is a vertue that giues euery one his due: to euery one of vs that hath it, it imparts *Continencie*; to our neighbour *friendſhip*, and to God honour. Which three are diſcribed by the *Chryſopraſus*, the *Iacinth*, and the *Amethyſt*. Firſt, the *Chryſopraſus* in the night ſhines like fire, in the day like golde. In it behold our future perfection in *Continencie* and *Temperance*, wee are now fraile and vnſtable; our paſſions and affections are euer changing; in the day-time of proſperitie wee ſhine like gold, wee reioyce in the Lord, and magnifie his holy Name; but in the Night of aduerſitie, we are of ⁿ *Iobs* Wiues minde, who counſailed her husband to curſe God and die. But in the world to come, we ſhal be *Et ignei; & aurei, vel tanquam aurum probatum in igne*: Like gold tryed in the fire, purged of all our droſie paſſions and earthy affections. So abſolutely *Continent*, that if wee were lyable to Croſſes, yet ſhould no Croſſe croſſe vs. Secondly, the *Iacinth* euer ſuites it ſelfe to the temperature of the Aire; if the aire be cleare, it is bright; if

ⁿ *Iob. 2. 9.*

• Eccle. 3. 4.

the aire be dimme, it is darke. Such like hereafter shall our disposition be altogether harmonickall: Might there be in Heauen^o a time to weepe, and a time to laugh, a time to mourne, and a time to dance, wee should mourne with them that weepe, and laugh with them that daunce, such should be the Sympharbie of the Elect. Here vpon earth it is quite contrarie, Wee weep with them that laugh, and laugh with them that weepe; one enuies at anothers prosperitie, and reioyceth at anothers miserie and affliction.*

Καὶ κροαυόμενοι κροαοῦμεν φθορεὶ καὶ τέκτονι τέκτωμεν, &c.

Saith the Poet; One Tyler enuies an other: One Carpenter another; one Musitian an other, one Beggar another: and one Conriyer an other: but marke our alteration, the ayre at the last day shall be purged, and it will euer be faire and cleare weather: all grudging and enuie shall be banished, and we shall for euer be linked together in brotherly loue and friendship. Thirdly, the Ametibyst is of a purple colour, and sparkles like the fire: a fit figure of that due honour which the zealous Elect in heauen shall giue to God for euer: whilst we are clothed with this flesh, even the most righteous man is luke-warme in Gods seruice: but when this Corruption shall haue put on incorruption, We shall stand up like fire, and our words shall burne like a Lampe, & euer ringing and saying; Halleluiah, Salvation, and glory, and honour, and power be to the Lord our God. And thus by the foure Triplicities of precious stones, in the wall of the Citie of new Ierusalem, whose name Christ heere promisseth to write vpon them that ouercome, are signified the foure heauenly indowments of the Elect: namely, the Glorification of the bodie, the Sanctification of the Soule, the Consummation of Charitie, and the perfection of Iustice: all which proceed from^a the free grace of God; no desert or merit in our selues. And thus much may be proued, by the Comming downe of this holy Citie out of heauen from God.

And I will write vpon him my new Name.] In the Epistle of

P Apoc. 19. 1.

a Rom. 9. 16.

of *Chriſt*, to the Angel of the *Church of Pergamus*, He promiſeth to giue them that ouercome a *white ſtone*, and in that ſtone a new name written: and here he ſaith, that he will write vpon him that ouercommeth his owne new name. In the firſt place hee alludeth vnto the cuſtome of electing *Magiſtrates*, by white and blacke ſtones, ſhadowing in that figuratiue ſpeech, the myſterie of our *Election*, and the *Seale* of Gods Spirit, whereby wee both know and are aſſured of our *Saluation*. In the ſecond place, he hath reference to an uſe which was amongſt the *Gentiles*, of erecting *Statues*, *Pillars*, and *Arches*, in honour of their *Men of valour* and *Conquerours*; vpon which were ingrauen their worthy *Exploits*. Hereby declaring the great glory that ſhall be beſtowed vpon ſuch as *perſeuere in righteousneſſe*, defend the truth, and ſubdue feare. *Our Saniour*, (ſaith *Saint Paul*) becauſe hee humbled himſelfe and became obedient vnto the death, euen the death of the *Croſſe*; is highly exalted by *G O D*, and hath a name giuen him above euery name. Hereby is ſignified, that God the Father hath giuen vnto him *Dominion and Honour*, and a *Kingdome*, that all people, Nations, and Languages ſhould ſerue him.

This *Honourable* and *Glorious* name will *Chriſt* write vpon his ſeruants, ſetting them at his right hand in the heauenly places, farre about all *Principalitie*, and *Power* and *might*, and *Domination*, and euery name that is named in this *World*: Shall then ſuch as be conſtant and courageous be made *Pillars* in Gods houſe, hauing written vpon them the *Name of God*, the *Name of new Ieruſalem* and *Chriſts new Name*, titles æternall and truly noble? O then who would not (by their godly life) ſhew themſelues to be ambitious of this glorie? What a huge tower did *Nimrod* build to get him a name? *Themiſtocles* vſed to walke vp and downe ſolitarily in the night, and one asking him the cauſe, hee answered; *The Trophies* and *fame* of *Milciades* awake me.

¹ Apoc. 2. 17.

² Rom. 8. 18.
Bern. ſer. 2. in die Penticoſt.

³ Phil. 2. 8. 9.

⁴ Dan. 7. 14.

Hier. ad Pam.
mach.

Let then the glorious memorie of *David*, *Iosb*, *Ezechiah*, and *Iosiah*, stirre vp all earthly *Arch-angels* to walke before God with vp-right hearts. Let the fame of *Augustine*, *Ambrose*, *Basile*, *Athanasius*, and the rest of the ancient learned *Bishops*, moue all our *Cherubims* and *Seraphims* terrestriall, to be industrious and painefull in Gods haruest. And lastly, let the Example of *S. Paul*, who was neuer idle in his Ministerie: being as *Ierom* stiles him; *Vas electionis*, *tuba Euangelij*, *rugitus Leonis nostri*, & *flumen eloquentia Christiana*: A chosen vessel, the trumpet of the Gospel, the roaring of our Lion, and streame of Christian eloquence, be a motiue to perswade all *Ministering Angels*, in season and out of season, to preach the glad-some tydings of æternall life; that all of them at the last may be made *Pillars* in the *House* of God the Father. To whom with the Sonne and the holy Spirit, be ascribed all honour and glorie both now and euer-more, *Amen*.



T H E



The third Sermon.

THE BANISHMENT
OF DOGGES.

Apoc. cap. 12. Vers. 15.

For without shall be Dogges.



THE *four* Ages of the World, and the *four* Monarchies of the Earth, are resembled by ^a *four* Metals; Gold, Silver, Brasse, and Iron: the first Age and Monarchie were both Golden; the Second worse then the first, like Silver; the third Brassen; and the fourth Iron. ^b Thus to all things, there is an appointed time, and a time to every purpose vnder Heauen; a time of Dove-like innocencie, and a time of Serpent-like subtiltie; a time of secret crueltie, and a time of open Tyrannie. Now as it hath beene heretofore in the Ages, and Monarchies of the world, so likewise haue we seene a chaunge and alteration in the state of Chastianitie, of it there haue beene *four* severall Ages: the first was the *Lambe-age*, in this liued ^c Christ the Lambe of God, and the blessed ^d Virgins that followed him whither soener he went, the

^a Dan. 2. 32.
33.

^b Eccles. 3. 1.

^c Ioh. 1. 36.

^d Apoc. 14. 4.

the holy *Apostles* and *Disciples* which were not defiled with women, but kept themselves chaste and cleane, both from carnall contagion, and spirituall whoredome.

^c 2. Theſ. 2. 7.

^f Cant. 2. 15.

^e Iudg. 15. 4.

^h Mat. 10. 16.

ⁱ Zeph. 3. 3.

^k Ephes. 2. 2.

The *Second* was the *Foxe-age*: when the mysterie of iniquitie began to worke by the meanes and agencie of *Hereticks*, who like liſt *Foxes* sought to destroy the *Vine*, which our *Sauour* had planted with his owne right hand: Namely, *Simon Magus*, *Cerinthus*, *Alexander*, the *Nicolaitan*, and many other of the same *Leauen*: who though they did disagree in opinion amongst themselves, hauing like *Samsons* & *Foxes*, their heads seperated and disioyned, yet were they tyed together by the *Tailes*: for euery ones aime and inuention was with the fire-brand of *Error*, to make hauocke of *Christs* *harnest*.

The *Third*, was the *Wolfe-age*; our *Sauour*, did foresee this time, and therefore he saith to his *Disciples*, and in them to all true Belceuers, ^h Behold, I send you forth like *Sheepe among Wolves*; these *Wolves* were cruell *Tyrants*, such as *Nero*, *Caligula*, *Domitian* and the rest of the *Ethnick Emperours*: all which were ⁱ like *Wolves in the Evening*, that leane not the bones till the *Morrow*; being extreamerauenous and greedie of *Christian* blood.

The *Fourth* is the *Dog-age*, and that is this wherein wee liue, and therefore my *Text* is futable to the *Time*. The *Astronomers* call onely those fortie dayes the *Dog-dayes*, wherein that *Constellation*, called the *Dogge*, meeting with the *Sunne* in our *Meridian* doubleth his heate; by whose influence, burning agues, frenzies, and such like hote diseases are bred in mans bodie: but I am of a contrarie opinion, euery day is now a *Dogge-day*: for that spiritual *Dog* the *Diuell*, is continually in our *Zenith*, (being ^k Prince of this world, that ruleth in the ayre & in the children of disobedience) and by his powerfull temptations makes vs euery runne madde with desire of *Sinning*; so that I may confidently say, that that curse is light vpon vs, which *Moses* proclaimed against the obstinate *Israelites*,

lises, saying; ¹ *The Lord shall smite thee with madnesse and with blindness, and with astonying of heart.* I might I confesse haue done better to haue chosen a Text more plausible, and of a sweeter relish in the eare; but in this seruice euery man must doe as the *Israelites* did in their Contribution to the building of the *Tabernacle*, ^m *They that were rich brought Gold, Pearles, and precious stones*, but the poorer sort a *Ramkin* or a little *Goates haire*; so I, (for amongst these in respect of knowledge I will ranke my selfe) for want of a better present will vncase a Dogge, and offer vp his *skin*, take it in good part it is the widdowes mite; let the greatnesse of my good will counteruaile the weakenesse of my performance; yet will I not leaue my Text without an Apologie, whereunto shall I compare it? It is like the *Image of Selinus*, which outwardly was onely rough hewen, being neither curiously carued, nor gorgeously ouer-guilt, but there was a window in the brest thereof, which being opened, his *golden heart* might be discouered, & his rich intrailles: so here: though the words be harsh and vnflauoric, yet if you looke into them with a spirituall eie you shall finde *Sathans subtilties disclosed*, *Sinne vnmaskt*, and *Hell described*.

¹Deu. 28. 28.

^mExod. 35. 23.

For without shall be Dogges.

ⁿApo. 10. 1.

These words are like the *Angels* great ⁿ *Chaine*, wherein both the *Demill* and his followers are fast bound and fettered, the *Links* whereof be three, arising naturally out of the words of the Text.

A Transformation, A Detestation, A Separation.

First, a *Transformation*: for the wicked are here called by the name of a *Beast*.

Secondly, a *Detestation*: for *Reprobates* are named *Dogges*.

Thirdly, a *Separation*: for the righteous shall be within the Citie of God, but the *Vngodly* shall be without.

The Transformation.

Wee read in the Scriptures of two kinde of *Transformations*; the first *Corporall*, the second *Spirituall*: The *Corporall* is when the bodie is changed from his shape, putting on a new forme: such was that of *Lot's* wife, who contrarie to the commandement of the *Angel*, *Looking backe became a pillar of Salt*. *Aben Ezra* flying from the letter of the *Text*, denyeth this *Transformation*, thinking that shee was onely consumed with a fierie shower compounded of *Salt* and *Sulphur*; but not onely the words aouch this *Metamorphosis*, but also ^oauthoritie very authenticke affirmes the like. Such likewise for the time was that *Transfiguration* of *Christ*, & *The* fashion of whose countenance as he prayed was changed, and his garment was white and glistered.

The *Spirituall Transformation* is, when the *Will*, the *Minde*, and the *Understanding*, are changed and corrupted: The first creature that was thus *Transformed* was the *Diuell*, who was once ^a*Lucifer*, the sonne of the *Morning*: and an ^e*Annoynted Cherub*, walking in the midst of the stones of fire: that is, saith *Gregorie*, *In aliorum comparatione ceteris clarior fuit*: In comparison hee was more excellent then the rest of the heavenly *Spirits*, till *Schisme* or *Faction*, including *Pride*, *Malice*, and *Lying*, cast him and his *Adherents* from *heaven* to *Hell*, and transformed him into a *Lyon*, a *Serpent*, and a *Dragon*; for so is he stiled in the Scriptures not that he bears the materiall forme of any of these three *Beastes*: for being a *Spirit* hee hath neither flesh nor bones, but because hee resemblenth them in qualitie & disposition; as the ^s*Serpent* he is subtil in his temptations: as the ^e*Lyon* hee goeth up and downe roaring and compassing the earth, seeking whom hee may deuoure: and as the ^v*Dragon* hee is quicke in sight, and is altogether delighted in *Blood* and slaughter: hauing thus by sinne lost his first shape, his whole course was afterwards to procure some *Associates* in his *Metamorphosis*.

^o *Thrag.*
Hierosol. } in
Rab. } gen
Kimhi. } 19.
Ioseph. lib. 1.
antiq. Vatablus.
^p *Luke 9. 25.*

^q *Esaï. 14. 12.*

^r *Ezech. 28. 14.*

^s *Gen. 3. 1.*

^t *1. Pet. 5. 8.*

^u *Apoc. 12. 9.*

And Ca. ar. in
Apoc. cap. 12.

Metamorphosis, therefore when God had created *Man*, according to his owne *Image* in *righteousnes* and *true holinesse*, he assailed the first woman *Hewah*, and by her as his instrument, the first *Man Adam*, tempting them both, and they both consented to eate of the forbidden fruite, misled and blinded by this bewitching baite of Ambition : *¶ Eritis sicut Di, You shall be as gods, knowing good and evil.* Through this their *dissolacie*, and disobedience, that glorious *Image* wherewith God had deck't man, was cancel'd and defaced, not onely in themselves but in all their posteritie; so saith the *Apostle* : *¶ As by one man sinne entered into the world, and by sinne death, so death entered upon all men, in that all men haue sinned ; by Originall sinne then, which is Corruption ingendred in our first Conception, whereby euery facultie both of bodie and soule is prone and disposed to iniquitie, whole Mankind is transformed and changed from good to euill, wee haue lost our knowledge, our righteousness, and our immortalitie, and draw now nothing from the loynes of our parents, but* *¶ Ignorance, Impotencie of minde, Vanitie, and an inbred and natural inclination to conceiue and deuise such things as are euill : yet here is not the period and stint of Sathans malice; he knowes that Man is deformed by Original sinne, but Actuall sinne must absolutely transforme him, therefore marke his Plot, and obserue his Practise.*

As God obserued a Methode in *Mans creation*, so the *Diuell* hath his passages and order in his transformation.

God first said, *¶ Let vs make Man*: the blessed *Trinitie* went to counsell, and this *Consultation* proueth *Mans* excellencie aboute all other creatures whatsoeuer, for in the rest God onely had his *Fiat*, *¶ Let there be light, and there was light*; but in *Man* hee had his *Faciamus*, *Let vs make man*: as if hee should haue said, *¶ The King of creatures, to rule ouer the fish of the sea, and ouer the fowles of the beauen, and ouer euery beast that moueth vpon the earth : even so Sathan on the contrary part consults, and takes*

^x Ephes 4.24.

^y Gen.3.5.

^z Rom.5.12.

^a 1. Cor.1.14.

^b Gen.1.16.

^c Gen.1.16.

^d Gen.1.18.

councell with himselfe and his *Angels* of darknesse in the *unmasking* and *transforming* of man: *Let vs change man* (saith the *Diuell*) and let vs utterly deprive him of the remnant of Gods Image: for hereby shall he be made like vnto the beasts that perish. This is our Aduersaries plot, but the execution thereof is hindered, because hee is not as God onely is, the *Searcher* of our reines, and the *Knower* of our thoughts; wherefore he plaies the Politician to discover our corrupt imagination and lifestes vs by the *Concupiscence* of the *Eye*, the *concupiscence* of the *hart*; and the *pride* of *Lisfe*; for these three are the *Rootes* from which all other *sinnes* are brauncht and take their growth.

^c1 Ioh. 3. 16.

^fEsa. 3. 16.

^gNumb. 25.

^hIudg. 16. 1. 9.

ⁱGen. 39. 7.

^kIudg. 12. 6.

^l1 Reg. 21. 3.

^mMath. 26. 15.

ⁿHofca. 11. 3.

If therefore the *Diuell* spie either *Man* or *Woman* walke like the daughters of *Zion*, with a *wandering eye*, hee presently makes this position; *Out of the aboundance of the heart the eye lookes, and these glances are shafts drawn on: of the Quiver of wantonnesse*, wherefore forthwith hee accommodates and applies himselfe herein to *Mans* corrupt appetite: & if hee be a *Zimri* he will provide him a *Cosbi*; if a *Sampson* a *Dalilah*; if a *Herode* an *Herodias*, who shall like *Potiphars* wife catch him by the garment, saying: *Lye with me, sleep with me.*

Againe, as the *Ephraimites* were knowne from the *Giliadites* by the pronouncing of *Shibboleth*; and the *Gilileans* from the *Iewes*, by their phrase and *Idiome* of speech; even so the *diuell* by the tongue of *Man* discerues the *Concupiscence* of the heart, and the *Sinne* to which hee is most deuoted; with but for *Naboths* vineyard as *Acab* did; or but say with *Indas*, *What will you giue?* and hee will say presently thou art couctous, *thy very speech bewraies thee*: then will he set vp his two golden *Calmes*, the worlds *Idoles*, *Gold* and *Siluer*, and make proclamation, saying, *These are thy gods in whom thou must trust*, and *Mammon* is thy *Mediatour*.

Lastly, if the *diuell* see an *Eare* like *Ephraims*, fed with wind, *Soothing* and flatterie, or doe but discover the
very

very feet to tread an elaborate and curious pace, as the womens of *Hierusalem* did ° *who mimed as they went and made a tincking with their feet*, hee forthwith apprehends an inclination to *Pride* (for these are but the instruments of a vaine-glorious minde :) whereupon hee suites such persons with the attendants of flatterers; so hee dealt with *Ahab* the king of *Israel*, preferring to his seruice *P Zedekiah* the false prophet, whose words were euer plausible and pleasant; and so hee did with *Herod*, to whom hee put a troupe of Parasites to puffle him vp with their acclamations, saying; *the Voyce of God and not of man; Flattery is Satans trappe for Potentates*, the Page of great personages, and a discafe that haunts Princes, it procures grace and countenance, but *Trueth* is euer disgraced and frowned vpon. *Flatterie* is alwayes well-liking like the fat Bulles of *Basan*, but *Trueth* may be resembled by one of *Pharaohs* leane Kine, for it starues and pines away, and yet the one is strong and reigneth for euermore, the other is as *Diogenianus* saith; *θανάσιμον μελιχερον*, of sweet but deadly wine: and a poison drunke in a Cuppe of Gold.

Having thus sifted our nature, hee turneth Practitioner, saying as God said; *Let vs make man according to our owne Image*. Now when God made *Man*, hee made him of the *Dust* of the ground, and breathed in his face the breath of life, and created him in his owne Image: so the diuell when he transformes *Man*, vscth our *Adamah* or *Dust*; that is, our old *Man*, or *Naturall corruption*, making it the matteriall or ground of our *Transformation*. Secondly, he breaths into *Man* not the breath of Life, but the breath of death, *For the wages of sinne is death*; his breathing is his tempting, for thereby hee enters into a *Man*, as hee entred into *Iudas*, and before he can finish his malicious disleigne, hee breatheth foure times.

By the first breath,, hee with-drawes the minde from Gods seruice, to which it should be euer zealously deuoted

• *Elsay. 3. 16.*

P I *Reg. 11.*

9 *Aet. 12. 22.*

Luke 10. 27.

21. Euall

for so saith our *Sauour*; *Thou shalt loue the Lord thy God with all thy heart, and all thy soule, and with all thy thought.*

By the second, he drawes the euil thought of the hart to a *Consent in sinning*, by sweetbaites and allurements, whereby the *Will* and the *Affections* are delighted, bewitched, and captiuated.

Psal. 7. 14.

By the third *Breathing*, Sinne is *Conceined*: so saith the *Psalmist*, *He shall traualle with wickednesse, hee hath conceined mischief, and he shall bring forth a lie.*

Psal. 14. 1.

And by the Fourth, Sinne is borne; the birth of sinne is, when by the assistance both of the faculties of the Soule, and the powers of the body sinne is committed: thus as by the *breath of God*, Man was made a *living soule*; so on the contrarie part by the *Breath of Satan*, he becomes liable to euerlasting perdition being seperated from the presence of God, and the glorie of his power. Furthermore, as God did adorne man in his *Creation*, with his owne image; to wit, *Divine wisdom*, and *perfect holinesse*: so the deuill in *Mans transformation*, frameth him according to his owne shape, which is directly contrary to that of God, for it consisteth in *folly and vanitie*; hence it is, that all sinners are *fooles*: *for they say in their heart there is no God*, and in the whole course of their life, they are altogether lighter then vanitie it selfe.

Gen. 2. 21.

Lastly, though Man being *Created* was made a *living Soule*, and decked with Gods owne *Image*, yet was it not compleat and perfect till the woman also was created: So though by actual sinne *Satan* hath *transformed vs*, and cast vs in his owne mould, yet he is not satisfied, vntill he hath provided a *Henab* to help vs forward to destruction. When God made the first *Woman*, hee tooke but one Ribbe out of *Adams side*, but the diuell takes sixe, and of them maketh so many Women, all *Sorceresses*, set on by their *Founder* to bewitch man, and turne away his heart from God: these are *Vanitie of mind*; *Darknes of Cogitation*; *Ignorance of God*; *Hardnesse of heart*; *Wantonnesse in uncleannesse*;

Eph. 4. 17.
18. 19.

cleannesse; and Greedinesse in sinning. Of these Sixe wee may say as Adam said of Henah: *They are bone of our bones, and flesh of our flesh*, for their Originall is from our naturall corruption: euery one of these is like the ¹ Purple Whore, for with the cup of Sorcerie they take away the heart of Man, and bereaue it of vnderstanding.

¹ Apoc. 17. 4.

The first two, namely, *Vanitie of minde*, and *Darknesse of Cogitation*, lead a sinner, ² *tanquam bouem ad lanienam*, like an Oxe to the slaughter: this is a strange Metamorphosis; that a Man should be turned into an Oxe, yet so it is; for as the Oxe thinks he goes to the Pasture, when hee is led to the slaughter: so a sinner misled by the vanity of his mind, and hauing his Cogitation darkened, thinketh Sathan to be an Angell of light, Sinne most sweet and pleasant, and himselfe in the practise of it to be euen in Paradise, when as poore Soule hee is in the chambers of death.

² Prou. 7. 22.

The second two, to wit, *Ignorance of God*, and *Hardnesse of heart*, worke more powerfully, for when they haue insinuated themselues and are growne familiar with a Man, they change him into the shape of a Horse, which as the Psalmist saith, *must be holden in with bit and bridle*: See here the effect of Custome in sinning. Ἡ νόμις σωματικῆς ποικιλίας νόμιμ, *Custome is the food of Sinne*, saith Chrysostome, and as S. Bernard saith; *Ex ea fit quadam peccandi necessitas, et producit necessitatem in sinning*; for it cauterizeth and seares the Conscience, and takes away all sense and feeling.

The two last are Sisters indeed in euill, outstripping the former in hellish charmes and damnable witchcraft; Namely *Wantonnesse in Vncleannesse*, and *Greedinesse in Sinning*: for when these haue taken possession of a mans heart, then is his Transformation made absolute, euen according to the deuils owne desire, for thereupon he is turned into a Dogge, being giuen ouer to a reprobate sense, and therefore committing sinne without all remorse.

The Dogge is the Embleme of two things, ³ *Greedines*, and

³ Pyer. in Hyer.

and *Impudencie*, as appeareth in the *Aegyptian Hieroglyphikes*, and therefore the *Spirit* of God calling all *Reprobates* by the name of *Dogges*, intimateth vnto vs, these two infallible markes of *Reprobation*, *Impudencie*, and *Greedinesse* in sinning.

Of all creatures two are most impudent, the *Dogge* and the *Flie*, and thereupon saith *Pollux*, the Grecians vsed the word *χυνωμύια*, to signifie *Impudencie*: also amongst the Romanes *Coysso* the goddesse of *Impudencie* was painted with a *dogges-head* and a womans bodie, whose Priests, called *Bapte*, in their sacrifices vsed most impudent gestures: like Goddesse, like Priests, and like vnto them be all *reprobates*, *Dogges* in disposition, hauing the brazen forehead of a harlot, which neuer blusheth at the foulest sinne, *Ab-solon* was such a *dogge*, who went into his fathers *Concubines* in the sight of all *Israel*. *The harlot* in the *Prouerbs* was such a *dogge*, who caught a young man in the open streetes and kissed him, and with an impudent face said vnto him, Come let vs take our fill of lone, vntill the Morning, let vs take our pleasure in dalliance, for mine husband is not at home. &c. Of such like *dogges* as these there is plentie, who are so farre from confessing their sinnes with *Dauid*, and weeping for them bitterly with *Peter*, that they will grin and barke against him that doth but vnwittingly touch their vlcer. Their sinne is like the disease called *Noli me tangere*, Touch me not; if it be handled though neuer so gently, they present ly either dart against the *Minister*, the *Iauelin* of their malice, euen bitter words; or else cry out in defence of their sinnes, as the *Ephesians* did for their *Diana*: in this case experience guides my tongue; for I haue Preached to such *dogges*, as like the Priests of *Dagon*, haue forborne & forsworne the *treshold* of Gods Temple, because in that place the idoll of their heart hath fallen before the *Arke* of God. Is not this impudencie in sinning? is not this the brand of *Reprobation*? are not these *dogges*?

Secondly, the *dogge* is the embleme of *Greedinesse*, and therefore

^b2 Sam. 16. 22.

^cPro. 7. 18.

^dA^ct. 19. 28.

^e1 Sam. 5. 5.

therefore the holy Ghost calls all *castaways* dogges, because they be vscially greedy of sinning. There is a disease (saith *Galen*) in the orifice of the stomacke, called *Bulimia* or *Bulimus*, which procureth in him that is diseased, an *unsatiable hunger, that neuer hath enough, and a greedie appetite, or desire of eating*: such a greedie worme as this haue all Reprobates in their *soules*, which makes their appetite quite contrarie to that of the elect; for these *hunger and thirst after righteousness*, but the wicked thirst and hunger after sinne. Thus doth *Vanitie of minde, and darknesse of Cogitation*, lead the sinner like an Oxe to the slaughter: *Ignorance of God, and Hardnesse of heart*, make him obstinate; like vnto a horse that must be holden in with bit and bridle; and *Wantonnesse, or Impudencie in Vncleannesse, and Greedines in sinning*, transforme him into a dogge; and therefore Saint Paul writing to the *Ephesians*, giueth an excellent caneaue against these sixe Sorceresses, saying:

This I say therefore and testife in the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their mind,

Hauiug their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart,

Which being past feeling, haue given themselues vnto wantonnesse, to worke all vncleannesse, euen with greedinesse.

For without shall be Dogges.

The second generall part, is a *Detestation*: for the wicked are heere called *dogges*; which importeth *Hatred and Basenesse*, as may appeare by the vse of this Title both in profane and diuine writers. *Odium canem*, (saith the Poet) *she hates him worse then a dogge. Nomen salutat magis quam canem*, (saith the seruant in the Comedie) *she giues him the entertainment of a dogge*. So likewise in the Scriptures, *Job* when hee saw young *Danid* come against him, armed

^c 1 Sam. 17. 43.

^d 1 Sam. 3. 8.

onely with his staffe; his sling, and five smooth stones in his bagge or scrip; he said vnto him; *Am I a dogge, that thou comest vnto me with stones?* When *Ishobeth* reprooued *Aner* for going to *Rispa*, the Concubine of *Saul*, hee was wroth, and said, *Am I a dogges-head?* The paraphrase then both of *Goliath* and *Aners* words, is this: *Am I so vile, so base, and so contemptible?* So in these words Almighty God, to shew and manifest his detestation and hatred of sinne, calles all *Reprobates dogges*, saying; *For without shall be dogges.*

In the Scriptures we reade, that when God is prouoked to anger, he declares by foure seuerall waies, howe much he abhors and detests sinne; namely, by *strange signes*, *Allegories*, *Ironies*, and *Characters*.

^b Hof. 1. 2.

First, by *strange signes*; to omit many other, there is one most remarkable in the Prophecie of *Hoseah*; where wee finde that God being greatly offended at the *Israelites* for their *Idolatrie*, deciphers the fouleneſſe of their Sinne by an vncouth signe: *Goe* (saith hee to the Prophet,) *Take vnto thee a wife of Fornications, and children of Fornications.* So *Hoseah* went and tooke *Gomer* the Daughter of *Diblaim*, and of her begot two Sonnes and a Daughter, which were thus named by God himself, *Israhel*, *Lecarubamah* and *Lo-ammi*: *S. Hierome*, the *Chaldie Paraphrase*, *Rabbi Kimbi*, and *Aben Ezra*, say that this was onely a *Vision*, but the more ancient Hebrew Doctors affirme that it was a thing done indeed by the appointment of God, and therefore no sinne in *Hoseah*: here then God by a very strange signe preacheth against the *Idolatrie* of *Israel*, and proclaimeth vengeance against them for their sinnes, as may be shewed out of the names of *Hoseahs* wife and his Children of Fornication.

First, in that *Hoseah* marryes the Harlot *Gomer*, which is by interpretation *Corruption*, the daughter of *Diblaim*, which signifies a cluster of *Figges*, hereby is taxt the spirituall *Whoredoms* of *Israel*, which being corrupted by the

the Gentiles with a full consent had played the Harlot, for so saith God himselfe, *The Land hath committed great whoredome departing from the Lord.*

¹ Hosea. 1. 2.

Againe, the name of *Hoseas* first child is *Isreel*, which is *dispersed*; the second is *Lo-ruhamah*, which is, *not obtaining mercy*; and the third *Lo-ammi*, that is, *not my people*. These three names are *Signes* of Gods wrath, and Sermons of *vengeance*. The *Israelites* once Gods inheritance must be carryed away captiues, and be *dispersed* ouer the face of the earth, because they were become like a *Cluster of rotten Figges*, corrupted with spirituall Fornication: and being *dispersed*, though they cry vnto God for his ayde, yet will he shew them no mercy, nor euer acknowledge them to be his people: thus by a most strange *Signe* of *Hoseas* marrying of a Harlot, and begetting children of Fornication, God declareth how much hee detesteth Sinne.

Secondly, by *Allegories*: an example hereof we haue in the Prophecie of *Ezekiel*, where the Lord thus saith:

² Ezech. 23.
2. 3. 4.

Sonne of man, there were two women, the daughters of one Mother, and they committed Fornication in Egypt, they committed fornication in their youth, there were their breasts pressed, and there they bruised the teates of their Virginitie, and the names of them were Abolab the Elder, and Abolabah her Sister, and they were mine, and they bare Sonnes and Daughters; thus were their names: Samaria is Abolab, and Hierusalem Abolibab, &c. In these words Allegorically God inueyeth most bitterly against the Idolatry of Samaria and Hierusalem, in that as a token of Detestation, hee compares them to two Harlots being the most odious and loathsome of all creatures.

Thirdly, by *Ironies*, or *Iesling* and *Taunting*: a *Iest* is Gods *Hierapicra*, his bitter confession, his rod of Iron, his Sheepe-hooke called *Bonder*, his two-edged *Sword*, the most peircing reproofe, and the best remedie to cure a desperate sore. Some Diuels saith *Pellus*, are driuen away by *Iesling*, and *Santes* euill Spirit Iest him

1 Gen. 3. 22.

1 Reg. 18. 27

1 Prou. 30. 14.

o Amos. 4. 1.

r Zeph. 3. 3.

at the sweet sound of *Dauids Harp*, and a *Taunt* is very forcible to make a man ashamed of his Sinne. When *Adam* and *Henab* were fallen in *Paradice*, God said, *Behold the man is become as one of vs, to know good and euill*: here God detideth *Adams felly*, because hee was seduced by the woman. So likewise the Prophet *Eliab* mocketh the Priests of *Baall*, saying: *Cry loud, for he is a God, eyther he talketh, or pursueth his enemies, or is in his iourney, or it may be that hee sleepest, and must be awaked*: thus God to shew his hatred of Sinne laugheth (as the Wiseman saith) at the destruction of the wicked, and mocketh when their feare commeth.

Fourthly, by *Figures* and *Characters*: Sinne is most liuely expressed by a foule *Picture*, and therefore God to set forth his owne hatred, and to breed in vs a loathing of it, useth sometimes *Characters*, whereof there be diuers patternes and instances: as for example, *That generation, whose teeth are as swords, and their sawes as knives to eat up the afflicted out of the earth, and the poore from among men*: I meane tyrannicall oppressors, *Procastos* his progenie, Land-rackers, which measure their Tenants vpon a *Bed of Iron*: cutting them shorter if they be too long, or haue too much; and tentaring or stretching them out longer if they be too short; these *Caterpillars* I say, are by the Prophet *Amos* called *Kine*: *Heare this word* (saith hee) *ye King of Bashan, that are in the mountaine of Samaria, which oppresse the poore and destroy the needy, and they say to their masters, bring and let vs drinke*.

Furthermore *vnjust Iudges*, such as Iustifie the wicked for reward, and condemne the innocent; such as *crucifie Christ* in his members, and let the murtherer and the robber *Barabas* loose, these are by the Prophet *Zephaniab* called *Wolues*, in regard of their cruell craftinesse and craftie crueltie.

Againe, the greedy *Miser* and the luxurious *Epicure*

are

are named *ⁱ Horse-leaches daughters*, whose insatietie causeth their tongues to cry out continually *gine, gine*, because like *bell mouth*, and the barren wombe, they two will neuer say, *it is enough*. I might insift in diuers other particular *Characters* of this nature, but let this suffice, that the *Spirit* of God in these words calleth the whole *fyre* of the wicked, *dogges*, to shew how much they are abhor'd, and how hatefull they be in the sight of God.

Though the *Reprobates* be generally tearmed *Dogges*, yet the Diuell hath a selected number vpon earth, which may well be called *Sathans Kennell*, and it consisteth of fiue sorts of men, who as an argument of their detestable life are in the Scripture stiled *Dogges*.

The first is the *Infidell* or the *Gentile*: he is by our Sauiour in his speech to the woman of *Syrophoenissa* called a *Woele*, or a *'Dogge*, *It is not good* (saith hee) *to take the childrens bread and gine it vnto Whelpes*: see here what base account *Christ* makes of *Infidels* and vnbeleeuers: hee calles them *Dogges*, and well doth this name besit them; for like beasts they are without reason, else would they neuer forsake the *Creator* to worship the *Creature*. *Ignorance* of the true God, and *Blindnesse* of heart were in the *Gentiles*, the *Nources* of *Infidelitie*, and the *Broachers* of *Idolatrie*, saith *Athanasius* and *Lactantius*: had there beene in them but any sparke of reason, they would neuer haue committed so grosse and palpable a sinne, but they were without *Vnderstanding*, meere *Dogges*; and therefore being stricken with a spirituall madnesse, they runne headlong like the *Swine* of the *Gergezens*, into the maine Ocean of all vncleannesse, and filthinesse of *Fornication*: some going a whoring after *ⁱ Baal*, and *Chemos*, as the *Moaabites*: some after *² Milcom* and *Moloch*, as the *Ammonites*: others after *³ Astarteh*, *Dagon*, *Meleketh* or the *Queene of beauen*, *Tamuz*, *⁴ Baal-zabub*, and many others: nay further, what more pregnant demonstration can be made of the brutish dotage of *Infidels*, then to

ⁱ Prou. 30. 15.

ⁱ Mark. 7. 27.

Athan. in orat. de Idolis.
Lactant. lib. 2. diu in fide.

⁵ Ezech. 8. 5.

⁶ 1 Reg. 11. 7.

⁷ 1 Reg. 11. 5.

⁸ Leu. 18. 21.

7 *Matt. Cosm.*2 *Matth. 7. 6.*

*Sil. Prior. in epist.
resp. ad Luth.
Tom. 1. cap. 7.
Concl. Trid. (esf.
4. pag. 11. & 12.*

a *Judg. 15. 5.*b *Act. 8. 23.*

*Lib. Inquit. cui
vie. Concertatio
Eccl. catholica.
Ioan. Mariana
Iesu. Toleta. de
rege. lib. 1. c. 7.
pag. 65. 67.*

c *Rom. 13. 1.*

take a suruay of the *East and West Indians*, who at this day worship the *Devill* himselfe, represented by an *Idoll* of a horrible and ougly lhape.

The second *Dogge*, is the *Contemner of the Gospel*; *Give ye not* (saith Christ) *that which is holy unto dogges*, neither cast you your pearles before swine, lest they tread them under their feet, and turning against all to rent you. Here our Saviour prohibiteth the preaching of the Gospel, to such as wilfully resist the *Truth*, and barke at the Ministers of the word: Such *Dogges* are *Papists*, who are not ashamed some of them blasphemously to call the holy word of God, a *Noise of waxe*, a *dead Letter*, an *Uncken Gospel*, and a *fable*. Were they not *Contemnners* of the Gospel of Christ, they would neuer vilifie it so much, as to make it *subiect* to the *Popes censure*, who may, as they teach, *choppe and change the Scriptures at his pleasure*, equalizing to them his owne traditions and constitutions.

These *dogges*, especially the *Iesuiticall Blood-hounds*, are as dangerous in the *Church*, and the common-wealth; as *Sampsons Foxes* in the *Cornes fields* of the *Philistines*; their barking bewraies that they are like *Simon Magus*, in the gall of bitterness, and in the bond of iniquitie. But let vs heare their mouthes; *The Pope*, say they, is *Lord of the whole earth*, and therefore it is in his power alone to advance or depose whom he will, bee it *Emperour*, *King*, or other *Patentate*: It is lawfull (say they) to murder a *Prince* that is a *Lutheran* or a *Calvinist*, either by sword or poyson. Doe not these *Dogs* make an admirable crie? but they would be trust vp, because they *hunt counter*, contrary to the expresse commandement of God, who saith, *Let every soule be subiect to the higher powers*, for there is no power but of God: and in another place, *Touch not mine Annoynted*; and yet there bee some of these *Romish Dogges*, that can temporize, and crie *Haile Caesar*: but it is as *Gregorie Nazianzen* saith, *As if a man with one hand should scratch a Kings head, and with the other strike him upon the cheek*. There is no trust to be given

vnto them, because there neuer can be any perfect and true
loyaltie, where there is a difference in Religion: *Unus Rex,*
una lex, una fides; One King, one Law, and one faith; is a three-
fold cord, which will not easily be broken: they then that
professe another faith then we do, depending vpon that man
of sinne, who challengeth power to absolve subiects from
their allegiance to their Princes, though they liue amongst
vs, yet are they not of vs; they be but (as *Paul* was an-
swered by King *Agrippa*) almost Christians: almost sub-
iects: or like vnto the *Cofis* in *Ethiopia*, which are both
Baptized and *Circumcised*, beeing *semi-Iewes*, *semi-Christi-*
ans; so are they *semi-English*, and *semi-Italians*: from the
Nauill downward they are their Kings, but all vpward is
the *Popes*: to him beeing their holy Father, They giue their
hearts: well, *Clemencie* is a Royal Vertue; but marke *Pla-*
tarches speech, *It is not a fine shoe that will cure the gout, nor*
a gold ring the crampe, nor a crowne the head-ache; nor is the
biting of a mad dogge staid by gentle vslage: to cure the
stinging of the fierie Serpents, *Moses* by the appointment
of God made a Serpent of brasse, and let it vp for a Signe;
and when a Serpent had bitten a Man, then he looked to
the Serpent of brasse and liued: but to heale the wounds
which the venemous Teeth of these mad dogges do make,
no other remedie can be found, but to hang vp the Dogs
themselues.

^d Eccles. 4. 12.

^e Act. 16. 28.

^f Num. 21. 9.

^g Phil. 3. 2.

Sen. de rem.
seru.

The third Dogge, is the *Seismaticke*; of him the *Ap-*
osto giueth vs a *Canon*, saying, & Beware of dogges: beware
of euill workers: beware of Concision. This Dogge, though he
be not altogether so dangerous as the *Blood-bond* of *Ba-*
bylon, yet is he wondrous troublesome. To him I may ap-
ply that speech of *Seneca* the Philosopher; *Quibusdam can-*
ibus hoc innatum est, *vi non pro feritate, sed pro consuetudine*
latrent; Some dogges haue it by nature, to barked more for
custome then cruelty: and so doth the *Seismaticke* or *Brow-*
nist, whose mouth filles the ayre onely, little or nothing
troubling the eares of wise men. And yet it is well that such

Barkers

Barkers as these, that open their mouthes against the graue *Fathers* of the Church, despising authoritie, and condemning the present discipline, should be muzzled; else would there be no peace in *Zion*, and the Church would be euen rent asunder by that many-headed *Hydra*; turbulent faction.

^h 1. Reg. 6. 7.

ⁱ Luk. 2. 14.

^k Ioh. 10. 19.

^l Cant. 3. 9. 10.

^h When the Temple was built, there was neither heard *Axe* nor *Hammer*, nor any tooles of iron in the house; so should Gods Church be free from tumultuous *Schisme*. When Christ came into the world, the *Quire* of *Angels* sung; *Pax hominibus*, Peace to men: and when after his resurrection he appeared to his *Disciples*, he said, ^k *Pax vobis*, Peace be vnto you; as then he is a *Salomon*, so would hee haue his subiects *Shulamites*; and as hee is the King of Peace, so would he haue vs keepe the Kings Peace in the Church.

^l King *Salomon* made himselfe a Palace of the Trees of *Libanon*, he made the pillars thereof of silver, and the pavement of gold, the hangings thereof of purple, whose midst was paved with the loue of the daughters of *Ierusalem*: Like vnto this Palace should the Church be; the silver pillars signifie Ecclesiasticall discipline; the golden pavement, pure doctrine; the purple hangings, regall protection; and the loue of the daughters of *Ierusalem*, peace and vniety amongst professors. Now how can this peace be preserved, if *Schisme* be not banisht, and all gaine-saying *Coraks* put to silence. Of the *Schismaticall Dogges*, I will say nothing, but as the antient *Fathers* in like case spoke, and decreed in two seuerall Councils, ^m *Si quis extra Ecclesiam priuatim populos congregat, anathema sit*, If any one of the Church doe priuately gather the people together, (as our Corner-preachers doe in their Conuenticles) let him be accursed. ⁿ *Nam non oportet Christianos Ecclesiam Dei relinquere & in angulis Congregationes facere*, For it is not meet that Christians should leaue the Church of God, and make their Congregations in corners. And yet there be euen in the most reformed Churches some dogges transported with Singularity, that make *Concision*, and cut and diuide themselves, both in hearing of the word, and receiuing

^m Conc. Gang.
cap. 6.

ⁿ Conc. Laodicen.
can. 35.

ceiuing of the Sacraments, from the rest of *Christis* family, as though the Church were *Baals* Temple, the Booke of Common prayer a portesse, the manner of ministring the Sacraments superstitious, and the Ecclesiasticall gouernment *Antichristian*. The Priests of *Pergamus* (saith *Solinus*) to keepe Spiders out of the Temple of *Apollo*, hanged vp in the same place the carkasse of a *Basiliske* in a net of gold: *Seneritie* is of the same vertue that a *Basiliske* is, beeing vfed by such as are in Authority, it cleareth Gods Church of all *Schismaticall dogges*, whose chiefe delight is to trouble the peace of *Zion*.

Solin. cap. 40.

The fourth Dogge, is the *Apostata*, or *Backslider*: of whom Saint *Peter* speaketh; ° *The dogge is returned to his own vomit, and the Sow that was washed, so the wallowing in the mire.* But here we must note, that all *Apostates* bee not dogges, or *Reprobates*, but onely such men as wilfully and willingly reiect Faith, and doe altogether alienate themselves from *Christ*, and set themselves against him: This is the Sinne against the *Holy Ghost*, which God so punisheth, as it shall not be forgiven neither in this world, nor yet in the world to come. So saies the Author to the *Hebrewes*, *It is impossible that they which were once lightened, and haue tasted of the beauenly gift, and were made partakers of the holy Ghost, and haue tasted of the good word of God, and of the powers of the world to come, if they fall away should be renewed againe by repentance, seeing they crucifie againe to themselves the Sonne of God, and make a mocke of him.*

° 2. Pet. 2. 22.

P Heb. 6. 4. 5, 6.

Such a dogge was *Iulian*, surnamed the *Apostata*, who being conuerted from *Gentilisme* to *Christianity*, did afterward returne to his *Vomit*, oppugning with his Pen that Truth which he had professed, and calling *Christ* in scorne the *Galilean*. *Peter* denied *Christ* with his mouth, and many other in the time of *Persecution* haue fallen as *Marcellinus*, who fearing death offered sacrifice to *Idols*; were these therefore dogges? No: for inwardly in their

minde they renounced not *Faith*: if they had vtterly forsaken the *Faith*, they had neuer repented; for *Repentance* is one of the fruites of *Faith*.

9 Isa. 56. 10. 11

The fift Dogge is hee whom the Prophet *Isaiah* calleth the *blinde*, *dumbe* and *greedy Dogge*: saying; *Their watchmen are all blinde, they haue no knowledge: They are all dumbe Dogges: they cannot barke, they lie and sleepe, and delight in sleeping, and these greedy dogges can neuer haue enough, and these Shepheards cannot vnderstand; for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.* These dogges euen with their breath blast Gods *Harnest*, and pollute the *Sanctuarie*: they be enemies of *Christs* kingdome, and betrayers of mens soules.

12. Reg. 12. 31

^b It is written of *Iosiah*, that hee did not onely destroy the *Idols*, and put downe their *Cherubims*, but also hauing found out the Booke of the Law, he caused it to be read vnto the people by the *Priests*: out of whose example, all Princes are taught to take into their hands the *Scourge* of *Christ*, and to whip buyers and sellers out of the Temple: I meane such as hauing no worth to commend them, preferre themselues by *Simoniacall* compacting, and sufferance of their beards and coates, like the *Messengers* of *Danid* to be halfe shauen, and cut short, by these greedy *Ammonites*, sacrilegious *Patrons*, who euer desire to retaine

9 2. Sam. 10. 4.

and present to *Ecclesiasticall* Benefices the cheapest *Minister*, one of *Micahs* *Leuites*, that will be content to serue the Cure for ten shekels of silver by yeere, a suite of apparrell, and his meat and his drincke; hence it is, that so many dumbe dogges are in the Church, men that were neuer brought vp at the feete of any learned *Gamaliel*, *ὁμότες*, as *Pindarus* calles such like, *Hogheards* not *Shepheards*, *Asini coronati*, as one of the Emperours stiles them in his Letter to the King of France, *Crowned Asses*, vnlearned and blind Guides, whose *Ignorance* is the cause that *Bethel* is turned to be a *Bethanien*, and the House of God, the house of iniquitie: and thus doth Almighty God in signe of detestation

1 Iudg. 17. 10.

and hatred, call *Infidels*, *Gospel-contemners*, *Schismatickes*, *Apostates*, and vnworthy *Ministers*; *Dogges*.

For without shall be Dogges.

The third generall part is a *Separation*: the visible *Church* here vpon earth is like vnto "*Rebeccaes wombe*, in which at one time were inclosed both *Iacob*, whom God loued, and *Eſau*, whom hee hated: it is like vnto a * *Field*, wherein grow both *Wheat* and *Tares*: it is like vnto the y *Sheet* knit at the foure corners, wherein were all manner of foure-footed beasts of the earth, and wilde beasts, and creeping things, and fowles of the heauen: for in this life, the *Elect* and the *Reprobates*, are mixt together as the *Iewes* and *Iebusites* in old *Hiernſalem*: but it shall not be so at the last day, for when our Sauour comes to *Iudgement*, hee shall like a *Shepheard*, separate the *Sheepe* from the *Goates*: his *Reapers* shall gather the *Tares*, and binde them in sheaues to burne them, but gather the *Wheate* into his barne: and the true *Israelites* that haue done his *Commandements* shall haue right in the tree of life, and enter in through the gates into the *Citie*: but without shall be *Dogges*, and *Enchanters*, and *Whore-mongers*, and *murderers*, and *Idolaters*, and whosoener loneth or maketh lyes. This *Separation* shall be as the *Springes* of *Lebanon* to the righteous, but as the *Waters* of *Marah* to the vngodly; as sweet as honie and the hony-combe to the true beleeuers, but as bitter as Gall and wormewood to the *Infidell*.

In this world the *commixion* of the *Good* and the *Euill*, is euill for the *Good*, but good for the *Euill*: First, it is euill for the *Good* to liue amongst, and conuerse with the wicked: for which cause *Dauid* complaineth, saying, *Woe is me, that I am constrained to dwell with Meſech, and to haue my habitation amongst the Tents of Kedar*: but on the contrary part it is good for the *Euill*, because the *Euill* by the *Good* are shielded from many plagues: if 2 ten

" Gen. 25. 23.

* Mat. 13. 27.

y Act. 10. 12.

2 Gen. 18. 32.

* Gen. 39. 5.

righteous men had beene found in *Sodome*, God would not haue destroyed it for the *tennes* sake, and one **Ioseph* was the cause that the blessing of the Lord was vpon the whole house of *Poriphar*.

a Eccles. 3. 1.

This life is a time of *weeping* and *mourning* to Gods *Children*, but a time of *laughing* and *dauncing* to the *Sonnes* of *Beli*; the *Righteous* mourne to see the *Vngodly* daunce, and the *Reprobate* laugh to see the *Elect* weep:

b Apo. 12. 7. 8.

c 1. Sam. 5.

a But as all things haue their appointed time, and are subiect to change and alteration, euen so the estate of *Men*: for when that *Generall Separation* shall be made, then they that haue sowne in teares shall reape in ioy; and to such whose *Seed-time* hath beene *Musth*, a *barneft* shall befall of *weeping* and *gnashing* of teeth. As one *heauen* cannot hold b *Michael* and the *Dragon*; nor one *Temple* c Gods *Arke* and *Dagon*; nor one ground beare both the *Oke* and the *Oline*: no more shall the glorious *Citie New Hierusalem* containe both the *Sheepe* and the *Goates*, the *pure* in heart, and the *polluted* in soule; no, no, *Within* onely the *Lambe* shall be and the *blessed Virgins* his followers: but *without* shall be *dogges*. These two words *Within* and *Without*, are like *Hercules Pillars*, vpon which was written *Nil ultra*, *Nothing further*: for in them we see the end of all flesh: *Within*, shewes the *Map* of *heauen*; *Without* declares the *Topographie* of *hell*: *Within*, promisseth *life everlasting*; *Without* threatneth *death eternall*. d The two words *Vrim* and *Tummim* being by Gods appointment written vpon the brest of the *High Priest* were to put him in minde of *Zeale* and *Knowledge*, two essentiaall and necessarie vertues in the *Ministers* of God; so these two *Within* and *Without* being *Characters* of *Separation*, doe intimate vnto vs the glorious *Estate* of the *Righteous* and the miserable *Condition* of the *Wicked* in the world to come.

d Exod. 28. 30.

First, *Within* like a *Remembrancer* puts vs in minde of that *felicitie* which the *Apostle* calleth a *Myserie*, because

cause ^c *The things which eye hath not seene, neyther eare hath heard, neyther came into mans heart, are, which God hath prepared for them that love him: oh then thrice happy are the Elect, which shall be free Denizons in Paradise and coheyres with Christ in his Kingdome, emioying ^f a ioy which none shall take from them; enen the ^g ioy of their Lord, being with him to behold his glorie: whose presence shall be to them saith Austin, tanquam Cythara, Speculum, Balsamum, Mel & Flos: like a Harp for their hearing, like a Glasse for their seeing, like Balme for their smelling, like Hony for their tasting, and like a Flower for their touching: the Meditation hereof worketh in the Regenerate strange effects. First, as the sweet sound of ^h Dauids Harp did driue away the Emill Spirit from King Saul, and as the ⁱ Wood which Moses cast into Marah, changed the bitternesse of the Water into sweetnesse: so though the righteous be enuironed and encompassed with a thousand bitter afflictions in this life, and be euen heauy loaden with crosses, laid on them by Satan and the world; yet when they cast vp their eyes to heauen, the bright and glorious countrie of the soule, as Zoroastres calls it, then is their Wormewood turned into hony, and their grieve of minde into gladnesse of heart, because they know that a time shall come, when the Saints that are now eclipsed by the shadow of aduersitie ^k shall shine like the Sunne and the Starres of the Firmament, and they that now weare Sackcloth, with David; hairecloth with Eliab; and garments of Camels hair with Iohn Baptist, shall be cloathed with long white robes, made white in the bloud of the Lambe. Secondly, as the light of the blood of grapes, made the Elephants of King Antiochus fight more furiously: so euen the very thought of heauenly ioy stirres vp the mindes and the hearts of the Righteous, to fight a good fight, to runne a good race, and to offer violence to the Kingdome of heauen, by taking paines to heare Gods word preached in season, and out of season, by praying continually, by beating downe the flesh and*

^c 1. Cor. 2. 7. 6

^f Iohn. 16. 22.

^g Mat. 25. 21.

^h 1. Sam. 16. 13

ⁱ Exod. 15. 25.

^k Dan. 12. 3.

keeping it in subiection by Fasting and Abstinence, by sweating blood and water, and watring their Couches with teares; had it not beene for the remembrance of *Chanaan*, a land flowing with milke and honic; the barrenesse of the Wildernesse would haue broken the hearts of the people of *Israel*: our life is a pilgrimage, and the World is a Wildernesse, through it the way to the land of *Promise* is straite and hard to find. Is not this enough to daunt and dismay a Passenger? but hope of beeing at the last within the gates of the holy City, cheares vp the Christian pilgrime, & armes him with patience against all dangers; and hope once to bee separated from the locietie of dogges, caueth him to thinke *Christs* yoke sweet, and his crosse a tree of Life.

Secondly, this word *Wubont*, points vsto Hell, the habitation of Demits, the hold of all fowle spirits, and a cage of euery vnclane, and hatefull bird; ^k which of old is prepared for the wicked, and by Almighty God is made deepe and large, the burning whereof is fire and much wood. As was the banishment of *Adam* and *Henah* out of *Paradise*, such shall bee the exile of Dogges: God to debarre their re-entrance into the Garden of *Eden*, set the ^l Cherubims and the blade of a Sword shaken, to keepe the way of the Tree of Life: our Sauour at the last day, shall be the annoynted Cherub, to guard the gates of new *Hierusalem*; and his fiery sword, shall be this Sentence; ^m Depart from me ye cursed into everlasting fire, which is prepared for the Denill and his Angels. These words are, ⁿ that fierie streame issuing out of the throne of God, by the violent current whereof, the Wicked like the Swine of the *Gergesens*, shall be carried headlong into the Lake that burneth with fire and brimstone.

Three words, *Mene*, *Tekel*, and *Vpharfin*, written vpon the plaster of the wall in *Belshazzers* Palace, foretold the ruine of himselfe, and his whole Monarchie; but here in this Scripture, one word, *Wubont*, supplies the place of these three: the interpretation of *Mene*, is, God hath numbered thy Kingdome, & finished it: of *Tekel*, Thou art weighed

^k *Esay* 30.33.

^l *Gen.* 3.24.

^m *Matth.* 25.41

ⁿ *Dan.* 7.10.

^o *Dan.* 5.

in the ballance, and art found too light : and of Vpharſin, Thy Kingdome is diuided, and giuen to the Medes and Perſians. All theſe ſignifications, are included in this one word, *Without*; Firſt, *Without ſhall be dogges*, that is, the Kingdom of the Wicked ſhal then be at an end, for the years of their raigne is expired when Chriſt comes to iudgement. Secondly, *Without ſhall be dogges*; that is, God will exerciſe vpon them iudgement in meaſure, and iuſtice in waight. Thirdly, *Without ſhall be dogges*; that is, They ſhall not onely be depriued of all earthly pleaſures, but alſo bee diuided and ſeparated from the ſight of Gods glorious Maieſtie, and from the fellowſhip of Saints and Angels.

To be *without Heauen*, is to be *within Hell*. Hell then is the place appointed for the imprisonment of Dogges: but is there ſuch a reall place? Many heads haue hammered many conceits: P *The ſoule hath ſaid in his heart, there is no God*: the *Sadduces* held there were no Angels, and denied the Reſurrection of the dead, & the Day of Doome: & there haue bin ſome *Opinionists*, which haue affirmed Hel to be nothing elſe, but a bare Separation from Gods preſence, and the Sting or gnawing Worme of a Guilty Conſcience. We muſt confeſſe indeed, that theſe are very dreadful torments, wherewith the Wicked, euen in this life, are grievouſly oppreſt: as may appeare in *Caine* and *Iudas*, both which before their death, were in this Hell; but yet all Hell is not contained herein: for theſe two are but branches of the Tree of Death. That there is ſuch a reall place, may be prooued both by Scripture, Teſtimonie of the Fathers, and pregnant reaſon.

Firſt, for Scripture: the *Psalmiſt* thus ſpeaketh of ignorant and fooliſh worldlings, which thinke that their houſes and habitations ſhall continue for euer, and call their Lands by their owne names: *Vt ones liſcheol deponuntur, mors illos paſcit, &c.* Like ſheepe they lie in hell, Death deuoureth them. Alſo it is written of *Corah*, *Dathan*, and *Abiram*, that they went downe quicke, *Scheolab ad infernum*, ſo Hell. Theſe words

P *Pſal.* 14. 1.

¶ *Matth.* 22. 23

¶ *Pſal.* 49. 15.

¶ *Num.* 16. 33.

* Gen. 37. 35.

* 2. Sam. 22. 6.

* Psal. 49. 13.

words prooue that Hell is not onely a certaine place, but also demonstrate where it is; namely below, in the Bowels of the earth. But to these places it is answered, that *Scheol* signifies the *Graue*: I know it doth; for the word beares three significations: sometimes by it is meant the *Sepulcher*; and so is it vsed by the Patriarch *Jacob*, saying; *Surely I will goe downe (Scheolab) into the graue vnto my sonne*, mourning: sometimes metaphorically, it is put for the *aduersities* and *afflictions* of this life: so the Prophetical King *Dauid* applies it, saying; *Cheble Scheol sebabuni, The Sorowes or Snares of hell compassed me about, and ouerlooked me*. Sometimes it signifies *Eternall destruction*, and the real and certaine place of the *Damned*: and so it is to be understood in those Texts of Scripture abouenamed. For if by *Scheol*, wherein the vngodly like *Sheepe* shall be deuoured by death, the *Graue* should onely be understood; then should there be no difference betwixt the *Righteous* and the *Wicked*; for Death, & the *Graue* are common to them both: neither should the *Psalmist* speake of any extraordinarie punishment, in saying, *They shall lie in the graue*. But if we obserue the Text seriously, we shall find that *Dauid* doth most directly point to *Hell*; as may appeare out of the words following: ** But God shall deliuer my soule from the power of Scheol, or hell, for he will receiue me*. The same signification that *Scheol* hath in these words, it hath in the words going before; but here of necessitie is meant the *Place* appointed for Cast-awaies, wherein both body and soule shall be tormented. Therefore in the former speech (*Vi oues liſcheol deponuntur mors illos depascit*) (*Like sheepe they lie in hell, death deuoureth them.*) The spirit of God doth plainly describe *hell* to be a *reall* place, and the *Receptacle* of *Reprobates*. Also whereas it is said, that they which perished in the *gaine-saying* of *Corah*, went downe *quicke into hell*: Here-out we may gather, not onely that there is such a *certaine* place; but also that it is *below*, euen in the nethermost parts of the earth. This is confirmed by the

the authoritie of *Epiphanius*, *Hierom*, and others; all which, in that Text of Scripture, by *Scheol*, vnderstand *Hell*. I might alleadge diuers other testimonies out of the Scriptures; as that in *Deuteronomie*, *Fire is kindled in my wrath, and shall burne vnto the bottome of hell*. Also the Wise-man saith, *The way of life is on high to the prudent, to auoid from hell beneath*: and in another place, *but he knoweth not, that the dead are there, and that her guests are (baanake scheol) in the depth of hell*. All which places most euidently prooue that there is such a Lake, such a Dungeon, and such a bottomlesse Pit. But let vs descend to the Fathers, prophane Writers, and Reason; though these to the Scriptures, are but like *Zulpha* and *Billa*, to *Rachel* and *Leah*, hand-maides, or seruants. First, *Cyprian* saies it is a *hollow vault in the earth, full of smoake and darknesse*: *Tertullian* calles *hell* a *Treasure of hidden fire in the bowels of the earth*: to *Theophilact*, it is *χάρος ὑπὸ γῆς καὶ σκωτεινός, a darke region vnder the earth*: and of the same mind is *Saint Hierom*, and *Sainte Augustine*, and with them the prophane Writers consent, *Hesiod*, *Homer*, and diuers others; amongst whom, this is an article of their beliefe.

τόσον ἔνεσθ' ὑπὸ γῆς ὅσον ἔστανός ἐς' ἀπὸ γαίης.

As farre as heauen is aboue the earth, so farre is hell beneath.

But leauing them, let vs come to Reason. Who will denie that a *Body* can be but in a place? Seeing then that the *Resurrection* shall be both of *Body* and *Soule*, as well for the *Reprobate* as the *Elect*; and that the one sort of them must enter into a *Kingdome prepared for them from the foundations of the world*, and the other *into eternall fire which is prepared for the Devil and his angels*: must not both the *Sheepe* and the *Goates* be in two distinct, seuerall, and reall places? it cannot be gaine-said: but what places be these? Some thinke that the *Fruition*, and the *Want* of Gods preface and *Glorie* is that *Kingdom*, and this *Fire*: if it were so, why should there be any generall Iudgement?

Epiphanius in Anchorato: Hiero. in 4. cap. ap. ad Eph.

Pagninus in gen. 37.

Deut. 32. 22.

2 Prou. 15. 24.

2 Prou. 9. 18.

Aug. ep. 57. ad Darda.

Math. 25. 34

Math. 25. 41

d Dan. 12. 3.

e Luke. 16. 26.

f 2 Reg. 2. 11.

g Num. 16. 33.

h 1 Cor. 15. 52

for in this Life the *Elect* enioy Gods gracious aspect, which is *Heauen* vpon *Earth*, and the *Reprobates* are depriued of it, which is a kinde of *Hell*. This I confesse is a *heauen*, and a *hell* for the *Soule*, but take away that *Place* which is called *Cælum Cælorum*, the *heauen* of *heauens*; and that *Dungeon* which is named *Tenebræ exteriores*, vtter *Darknesse*, and how shall the bodies of the *Righteous* *shine* as the *brightnesse* of the *Firmament*; and the bodies of the wicked rise againe to *perpetuall shame and contempt*. My conclusion then is this: As God hath ordained some to be *Vessels* of *honour*, some of *dishonour*: so hath hee prepared two seuerall places for them, *heauen* and *hell*; the one *aboue*, the other *beneath*: betwixt which there is a *great gulf*, so that they which would goe from *heauen* to *hell* cannot, neyther can they come from *hell* to *heauen*. That there shall be a *Corporall Ascension*, and *Descension* into two distinct places, *Eliab* and *Corah*, are two figures; *Eliab* went up by a *whirle-wind* into *heauen*, carried in a *fiery Chariot*, drawne by *horses of fire*: and *Corah* and his companie went *aliue* into *hell*: neyther of these dyed, but were changed ^h, (as the liuing shall be at the last day) in a *moment*, and in the *twinkling* of an *eye*: and their bodies being *corruptible* did put on *Incorruption*; sharing betwixt them *Life* and *Death* eternall, both in body and *Soule*: and all this was done to teach vs what shal become of our *soules* and *bodies*, at the generall *refurrection*, and to informe vs that as there is a *Place* *aboue*, *Heauen* for the *Elect*; so there is a *Place* *beneath*, *hell*, for the *Reprobates*. Here shall *Dogges* endure *paines* most *biter* and *eternall*; namely, a *fire* *unquenchable*, and a *worme* that shall neuer cease *gnawing*: of this *Fire* the *Body* shall be the *Fewell*; and to this *Worme*, the *Soule* shall be *food*. Seeing then that there shall be a *Separation*, a *with*in and a *with*out; and that there is a *heauen* and a *hell*; *1oy* eternall, and *Torment* euerlasting, O let vs continually meditate vpon this *Lake* *burning* with *fire* and *brimstone*, the thought

thought whereof, if all sparkes of grace be not quencht in our hearts, will be like a *Bridle* to curbe vs, and keepevs from sinning.

Our Sauour to disswade vs from *back-sliding*, bids vs Remember *Lots* wife: the *Wise-man* saith, Remember thine end, and thou shalt neuer doe amisse: and so say I, Remember *Hell*; this *Memento* is like a *Jewell* made of *Iacinthes*, to which the *Lapidaries* attribute three excellent effects; namely to preserve a man from *lightning*, from the *Pestilence*, and to procure *sleep*: such like is the *Remembrance of bell*, in that it is an *Antidote* against the *poysen of sinne*, it saves the soule from that furnace of fire, where there is nothing but weeping and gnawing of teeth, and preserves it from those vnspokeable plagues and torments, which God hath prepared for the *Diuell* and his *Angels*: lastly, because hee that euer thinkes of *Hell*, will be afraid to commit sinne, this *Memento* doth disburden the *Conscience* of all internall *horror* and *Anguish*; which like *Sauls* euill Spirit doe euer haunt the guiltie minde, and consequently procureth spirituall peace and Rest to the

Soule: This Peace hee giue vs, who is the Prince of

Peace, Christ Iesus the righteous: to whom with

the Father and the holy Spirit, be all ho-

nour, prayse, power, glory and do-

minion both now and

euer, Amen.

(.)

FINIS.

ERRATA:

For	{	κὶ ἀμφοτέρων χαυμοῦλα <i>Ariano.</i> <i>Macedonium.</i> <i>Solinus.</i>	}	read	{	καὶ ἀμφοτέρων κωομοῦλα <i>Ariano</i> <i>Macedonium</i> <i>Silenus.</i>	}
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THE ROMISH IVDAS.

A
S E R M O N
PREACHED AT
SAINT M A R I E S I N
OXFORD THE FIFTH
OF NOVEMBER,
1610.



By
I O H N R A V V L I N S O N Doctour
of Diuinitie.

Bern. super Cantic. Ser. 52.

Non quod mihi est vtile, sed quod multis, id
mihi vtile iudicabo;



LONDON,
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